

THE ANDOVER REVIEW

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CONTENTS

	PAGE
1. THE REVISED OLD TESTAMENT. <i>Professor C. M. Mead</i>	493
2. SOCIAL PROBLEMS IN THE PULPIT. SERMON III. SOCIAL HELPS. <i>Newman Smyth, D. D.</i>	508
3. GEORGE ELIOT. <i>Professor C. C. Everett</i>	519
4. THE RELIGIOUS PROBLEM OF THE COUNTRY TOWN. III. <i>Rev. Samuel W. Dike</i>	540
5. EDITORIAL.	
Progressive Orthodoxy. II. The Incarnation	554
The Needless Disparagement of a Noble Profession	565
England and Russia in the East	568
Critical Appendix to Vol. III.	571
6. BIBLICAL AND HISTORICAL CRITICISM	572
The Song of Solomon. <i>Rev. Wm. B. Clarke.</i>	
7. BOOK REVIEWS AND NOTICES	582
Farrar's Messages of the Books. — Pusey's Minor Prophets. — Henderson's Palestine. — Letters from Hell. — Beaty's Paying the Pastor Unscriptural and Traditional.	
8. BOOKS RECEIVED	587

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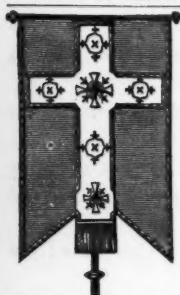
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THE
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VOL. III.—JUNE, 1885.—No. XVIII.

THE REVISED OLD TESTAMENT.

THE appearance of the Revised Old Testament cannot be expected to create the interest and excitement which four years ago met the Revised New Testament, for the obvious reason that the latter is intrinsically the more interesting to the Christian world, and also because it appeared first and to a large extent satisfied the long pent-up curiosity, and gave opportunity to vent the various judgments and emotions which had been entertained relative to revision in general.

For these reasons, also, it may be expected that the denunciations of the Revised Old Testament will be somewhat less severe than those which the companion work has had to meet. There are, besides, some other reasons why it may be anticipated that the criticisms of the Old Testament will be more mild than those that greeted the other.

(1.) There is no change of the original text. This, to be sure, is in itself a misfortune rather than an excellence. The text is left unchanged, not because any one supposes that it is perfect, but simply because we have not the means, as the New Testament Revisers had, of correcting the text. In a few cases reference is made in the margin to readings of the LXX. and other ancient authorities; but in no case have those readings been treated as of sufficient weight to warrant a departure from the Hebrew MSS., even though it may be very probable that in some cases they represent a purer reading.

(2.) The Hebrew language, being more simple in its structure than the Greek, and less cognate with the English, presents less inducement to the Revisers to try to reproduce the nicety of the original, and thus seem to mar the beauty of the English version.

(3.) Apart from these two points of difference the Old Testament Revisers will be found to have been on the whole more conservative than the others. The changes made are proportionally much fewer (only about half as many¹); and in corresponding things more caution will probably be found to have been observed. Consequently the Old Testament in general will be less exposed to the charge of being modernized in style and of being marred by unnecessary or unjustifiable changes.

Still there are doubtless enough who will rejoice to point out the faults and follies of the new version of the Old Testament. Any one of the Revisers themselves could probably produce a formidable list of points in which the work done is unsatisfactory. Incidentally I may notice some things which appear to me to be defects; but my main object is rather to point out the general purpose of the revision and illustrate how this purpose has been carried out.

It may be presumed that the necessity and the object of the revision are generally understood. The Authorized Version, like every other version, was at the outset in many places inaccurate as a translation of the original, and through the lapse of time and the change in the English language itself has become more inaccurate than at first. The design has been to remove, so far as practicable, these defects, and yet only to revise, not retranslate. Both the English and American Revisers have been unanimous in the purpose to retain the style, and for the most part the vocabulary of the old version. Archaic forms which are intelligible and not misleading are retained. In general, the rule governing all the Revisers has been "to introduce as few alterations as possible in the text of the Authorized Version consistently with faithfulness." It cannot be hoped that this rule has been carried out so as to satisfy all. No two men would agree with one another in the application of it in individual cases.

1. Let us first notice the treatment of obsolete and misleading

¹ This statement is founded on a particular comparison of certain sections of the Revised Old Testament with sections of equal length in the Revised New Testament. The following is the result:—

In Gen. xlv. the changes number	. 25 —	In Matt. xv., xvi., 1-4	. 103
" Ps. li.	. . . . . 6 —	" John xvii. 1-12	. 41
" Job ix.	. . . . . 49 —	" Rom. xiv.	. 70
" Isa. xlv. 1-25	. . . . . 43 —	" Heb. x.	. 108
" Ps. lxxviii.	. . . . . 71 —	" Rev. xviii.	. 100
Total	. . . . . 194		422

Of the New Testament changes 56 grow out of a change in the Greek text.

words. Here it must be remembered that the line is often not an indisputable one. Certain expressions are familiar to some, but not to others; some are more thoroughly obsolete in the United States than in England, or in England than in Scotland. For example, "leasing," which is found twice in the Authorized Version (Ps. iv. 2 and v. 6), is still used in Scotland, and was so stoutly advocated by some of the Scotch Revisers that it was retained both in the First and the Second English Revision, but was finally changed in accordance with the earnest protest of the American Company. So the phrase "go about" (= seek or devise) is still sometimes found in English writers, and though in the four instances in which it occurs in the New Testament it has been removed, it is retained in the one passage (Deut. xxxi. 21) where it occurred in the Old Testament against the protest of the American Appendix. Many other expressions which are no longer in popular use are still intelligible, especially to those familiar with religious and Biblical language. Not to mention the old forms like "saith," "brake," etc., the word "meat" (= food), although now not popularly used in the Biblical sense, yet is probably generally understood aright by readers of the Bible. In about ten cases "food" has been substituted for "meat;" in a few others "bread" takes its place; twice "victual" has supplanted it; but generally the archaism is left undisturbed. Where a change has been made (for example, 2 Sam. xiii. 5, 7, 10), the reason apparently was that there is here especial danger of mistaking the meaning. In one case (Gen. ix. 3) "food" is put for "meat," although in the parallel passage (i. 29, 30) "meat" is retained. In the First Revision, however (which may be designated by R¹), the change had been made also in the latter case, and possibly it was a mere oversight which is responsible for the present inconsistency. "Prevent" (= come before) is changed in nine out of the fifteen cases of its occurrence. In the other six the change is not so easy, the danger of a wrong understanding of the word is not so great, and consequently the English Revisers decided to leave it, although the true meaning must be unknown to the most, and the recommendation of the American Revisers ought to have been adopted. "Wot" and "wit" are removed entirely, but "wist" is left in four cases (Ex. xvi. 15; xxxiv. 29; Josh. viii. 14; Judg. xvi. 20). Probably the feeling was that the word is after all understood in the connection, that it gives an antique flavor to the style of the book, and that it is well to leave at least a few familiar passages with this particular phrase in them.

A similar feeling probably accounts for the form "lien" (for "lain"), which the Revisers have reintroduced into some passages where the printers had quietly changed it to "lain." In this respect the American editions of the Authorized Version have gone beyond the English, so that this change will seem more like a backward one than it really is. In like manner "lift" (= "lifted") is retained where it happens to have been retained in the English editions of the Authorized Version. In the original editions it was the ordinary, if not even the universal, form. By degrees the printers have changed it to "lifted" in most cases, and in our American Bibles in all cases, so that here, too, we should guard against supposing that the Revisers have had any other thought than merely to leave this word as they found it, assuming that it would not be misunderstood. The verb "tell," in the obsolete sense of "count," has been left wherever it occurs. The Appendix protests against it. In the case of Gen. xv. 5 the English Revisers have changed "number" into "tell,"—an instance of almost perverse preference for the archaic. They might as well have made changes in the opposite direction. The other cases of archaic phrases retained are less liable to misunderstanding; "cunning" (= skill), "seethe" (= boil), "mount" (= mound), "froward" (= perverse), "discover" (= uncover), and the other expressions which the Appendix specifies as needing to be changed are for the most part intelligible, however clear it may seem to many that it would be better to replace them with words whose meaning would be more obvious to the ordinary and less cultivated readers. The English Revisers have felt that a general removal of these phrases would of itself tend to change the antique cast of the Biblical style. There is reason to think that some of them, affected by their own familiarity with, and fondness for, the ancient English phraseology, have had too little regard for the needs of the common people. Even the absolutely obsolete and misleading word "ear" (= plough) was retained in R¹; but in R², owing in part probably to the earnest protest of the Americans, it was ejected. Other misleading archaisms have been removed. That mysterious "compass," which needed to be "fetch'd" four times in the Old Testament and once in the New Testament, has been entirely abolished. "Carriage" (= baggage) has been everywhere changed. "Coast" is changed into "border." "Conversation" (= manner of life) is found only twice in the Authorized Version of the Old Testament. It is changed in Ps. xxxvii. 14, but is left in l. 23, with an alternative reading in the margin. "Nephew" (= grandson) is re-

placed everywhere by "son's son." On the whole, the Revised Old Testament will be found, in respect to archaisms, to correspond pretty closely to the Revised New Testament. Several of the misleading or obsolete words which needed changing in the New Testament are not in the Old Testament at all; for example, "hale" (= drag), "let" (= hinder), "damn" (= condemn), "sometime" (= once), "instantly" (= urgently). One slight difference between the two Revisions may be noticed: in that of the Old Testament "an" before an aspirated "h" is left; in the New Testament it is changed to "a."

2. The lapse of time has invested some words with offensive associations, so that certain changes on account of euphemy have been called for. This part of the work is not an easy one, it being often difficult to combine accuracy of translation with perfect in-offensiveness of expression. Moreover, judgments vary very much on this point. While some would prudishly remove every word which cannot freely be used in a mixed company, others would make but very slight concessions to what seems to them a false delicacy. There are phrases which are offensive to some or in some places, but which to others are quite innocent. The tendency to let a word lose its respectability is one which should be resisted so long as possible; and in the revision of the Bible this conservatism is eminently in place. If the Revisers had undertaken to remove everything that has an unpleasant sound to any, they would have had to substitute "ill" for "sick," the latter word being ordinarily in England associated only with nausea. When the passage in which a somewhat offensive word occurs is familiar, the change of the word might itself call attention to it more than if it were retained, especially if the substitute is ill chosen. Thus, I once heard a minister in the pulpit use the word "smelleth" in reading John xi. 39; the effect was not pleasant. Another once said to me that he would substitute "dross" for "dung" in reading Phil. iii. 8. This too would be of doubtful wisdom. Sometimes, even if intrinsically desirable, it is yet impossible to find an appropriate substitute for the offensive phrase. Thus, there is no synonym for "belly" which could everywhere replace it. For example, how could it be avoided in Gen. iii. 14 without making the passage ridiculous? At the best, it might in some cases be avoided, as suggested by the American Revisers; but the English in general have been less timid than the Americans in this regard, and in the case of this particular word have introduced it in place of the famous "fifth rib." Where there are exact synonyms, both of

which are used in the Bible, like "whore" and "harlot," one of which is less objectionable than the other, there is more propriety in making a substitution. In the Revised New Testament "harlot" has been everywhere put for the other word. In the Old Testament, however, the change has been made only in four cases (Lev. xix. 29; xxi. 7; Deut. xxiii. 17; Ezek. xvi. 33), except that in the phrase "play the whore" the same change has been uniformly made. But the recommendation of the Americans to put "play the harlot" everywhere for the phrase "go a whoring" was not adopted, probably for the rhetorical reason that such an expression as "play the harlot after other gods" is inaccurate and obscure. It most naturally means, "play the harlot after other gods play the harlot"; the notion of *going* after them does not lie in the verb "play" at all. To me this reason is a conclusive one. The most offensive expression in the Old Testament, the one occurring in 1 Sam. xxv. 22 and in six other places, has been altered, though it stood unchanged in R¹. There can be but one mind as to the desirableness of this change, which was brought about in part, if not wholly, by the urgency of the American Company.

3. Another class of changes consists of those which are made in order to avoid the repetition of the same English word when the Hebrew has two words, or conversely, to use one word instead of two when the Hebrew has only one. It has not been attempted to render a particular Hebrew word everywhere by the same English word, even when this would have been possible, provided accuracy did not require it. Thus, *קָדַח* is rendered sometimes "to be angry," at other times "to be wroth"; either word might be used exclusively, but it is not worth the while to make extensive changes in order to secure a uniformity which after all does not affect the sense. But where the English Bible uses two words in close succession, both of which represent the same Hebrew word, there is suggested a difference which does not exist, and in such cases a change has been made, even though the two words may be almost exact synonyms. For example, in Jer. xlviii. 29, the Authorized Version reads: "We have heard the pride of Moab (he is exceeding proud), his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart." Now these various substantives are pretty close synonyms, and might be used interchangeably, especially in a rhetorical passage like this. But in the Revision it will be observed that "his arrogancy and his pride" has been changed into "his pride and his arrogancy." Why is this? Simply because, while the Hebrew repeats the word *אִצְחָק*, the Authorized

Version renders it in the first instance by "pride" and in the second by "arrogancy,"—an arbitrary procedure which is rectified by the above-mentioned inversion. So in Gen. i. 11, 12, "yielding fruit" has been changed to "bearing fruit," for the reason that in the same verses "yielding seed" represents a different Hebrew verb, the same word which occurs again in verse 29, there rendered in the Authorized Version by "bearing," but for consistency's sake changed into "yielding." It is evident that in such cases the gain to the sense will often seem to be trivial; but the general principle followed is a sound one. Sometimes it has been found impossible to carry it out. Thus, in Job xxv. 6, "worm" is used twice. The Hebrew has two distinct words, and it would rhetorically be a great improvement to have two in English; but no unobjectionable substitute could well be found. Sometimes there is a clear distinction between two words in the original which can be only imperfectly reproduced. Thus, in Gen. viii. 13, the Authorized Version says that the ground was "dry," and in verse 14 it is said that nearly two months later the earth was "dried." The Revision inverts these two words; but perhaps the ordinary reader may in either case be puzzled to know how to understand the matter. The Hebrew uses two different words, the first of which means that the earth was free from standing water, the other, that it was free from mud or excessive moisture. The reading of the Revision is better than that of the Authorized Version, but it would be desirable to make the distinction still more clear if possible. When a particular Hebrew word is almost always rendered by one and the same word in the Authorized Version, and there was no difficulty in making the usage uniform, the Revisers have aimed to do so. For example, מְחֻלָּה is usually rendered "refuge" in the Authorized Version. But in Ps. lxi. 3 it is "shelter"; in Jer. xvii. 17 and Joel iii. 16 it is "hope." In these passages "refuge" has been introduced; but "shelter" in Job xxiv. 8 (the only other exception) is left, as being more appropriate. No rigid rule has been or could be carried out in reference to such matters; and doubtless many cases of inconsistent or imperfect efforts in this line may be detected. Where an attempt to secure a uniform and consistent rendering of a particular Hebrew word would involve a very large number of changes and disturb familiar associations, without any manifest or important gain, such a change has been avoided. Thus, חֶסֶד is variously rendered "kindness," "goodness," "mercy," "lovingkindness," "merciful kindness," "pity," "favour," "good deeds," "goodliness," besides a bad sense which it has in two in-

stances. The American Appendix recommends a more systematic disposition of the matter, so as to abolish "mercy" altogether, and use "kindness" when the relation of men to each other is concerned, and "lovingkindness," when it denotes God's feeling towards men. Intrinsically this might be preferable; but it would involve so extensive a change, especially in the Psalter, that it is hardly to be wondered at that the English Revisers shrunk from adopting it, inasmuch as the Authorized Version renderings, though arbitrarily various, are not materially incorrect. The rarer forms, "pity" and "merciful kindness," however, have been removed.

4. Still other changes have been made for the sake of improvement in grammatical accuracy or rhetorical force. Those made for the latter purpose are comparatively few. Possibly they may be regarded by some as wholly unjustifiable. But inasmuch as the New Testament Revision has been so often blamed for *injuring* the rhythm of the Bible by the changes made, it may be presumed that this matter is regarded as of sufficient importance to warrant an occasional attempt to improve it. Of such emendations the following are specimens: 1 Sam. xxviii. 18, "and didst not execute," for "nor executedst"; xxv. 11, "of whom" for "whom," to correct a grammatical error; 2 Sam. xvii. 18, "the house of a man . . . who," for "a man's house . . . which"; xix. 7, "hath befallen" for "befell." It may be regarded as an extreme case when "unto" is changed to "to," as in Prov. xx. 23; but in this rather long hemistich the shorter word is an improvement, besides being everywhere else in this book used in the same connection, and particularly in the parallel passage, xx. 10. Many illustrations might be cited of improved arrangement in poetical passages, where the parallelism of the members is thus more happily brought out. For example, Judg. v. 18, 28; Job xix. 24; Ps. xlv. 5. But in most cases changes which affect the rhythm or mellifluousness of a passage are made not directly for the sake of rhetorical effect, but of accuracy of translation; rhetorically considered, the change may sometimes be regarded as a blemish, when yet faithfulness requires it to be made. Thus, Ps. xlv. 13, as revised, will doubtless to many seem to have lost its rhythmical flow; but to those who desire an intelligible and correct sense it will be preferable to the old version. Quite as often, however, will it be found that the correction of the translation involves also a decided improvement in the rhythm; for example, Prov. xvi. 1; Job xii. 5; Ps. xix. 13, last clause. And generally, it should be remembered that that is often called rhythmical which is merely familiar.

5. In this connection attention may be called to the matter of the introduction of new words. Great caution has been exercised in this respect. The intention has been to avoid the use of new words so far as possible, but, when they were unavoidable, to select such as do not have a modern sound out of harmony with the ordinary Biblical style. Among such new words may be mentioned "confront" (Ps. xvii. 13); "godless" (especially in Job, as the substitute for "hypocrite," wrongly used for אֲנִי); "clasps" (for "taches" in Exodus); "mirror" for "looking-glass" (for example, Ex. xxxviii. 8, the mirrors, as the context shows, not being made of *glass*); "fire-offering" (for the awkward phrase, "offering made by fire"); "Asherah" and "Asherim" (in place of the "groves" which were merely images of the goddess Asherah); "marshal" (Judg. v. 14); "crescents" (Judg. viii. 26); "tent-pin" (Judg. iv. 21), and "tent-cord" (Job iv. 21); "swoop" (Job ix. 26, elegant rendering of a Hebrew word that occurs only here); "gas" (Isa. xlii. 14); "rugged" (Isa. xlv. 2); "baggage" (for "carriage"); "protect" (Isa. xxxi. 5); "confines," "outskirts," "devotion" (Job xv. 4); "noose" (Job xviii. 10); "impatient" (Job xxi. 4); "swing" (Job xxviii. 4); "rabble" (Job xxx. 12); "signature," and "indictment" (Job xxxi. 35); "splendour" (Job xxxvii. 22); "recesses" (Job xxxviii. 16). Besides these and other such, the most of which will give no offense, or even would have been thought by many not to be innovations at all, many new words have had to be introduced as names of trees, animals, etc., which had been incorrectly translated before. For example, "jackal" (for "dragon"); "wild ox" (for "unicorn"); "hoopoe," "ibis," "sea-mew," "acacia," "tamarisk," "ladanum," "saltwort," etc., many of which, on account of their very unfamiliarity, will be inoffensive.

6. More important than any or all of the foregoing points is the question how the Revisers in general have done the work of amending the translation of the Authorized Version. Of course there is here ample room for faultfinding. Changes will be detected for which no sufficient reason can be found; and changes will be desired where none have been made. Especially, it may be thought that a large number of comparatively trivial alterations are made, while yet many important passages, the translation of which in the Authorized Version is of very doubtful accuracy, are left undisturbed. The mint, anise, and cummin may seem to have received more attention than the weightier matters. With reference to this, it may be remarked that, as all changes from the Authorized

Version had to receive a two-thirds majority, many emendations have failed of adoption simply because no particular substitute for the existing form could command the necessary support. The retention of the Authorized Version rendering does not necessarily imply that it was regarded as correct, but that judgments respecting it and the proposed alterations were so diverse that no new translation could be agreed upon. Whereas, on the other hand, the insertion or removal of the definite article, or a change of "shall" to "will," might often be a manifest improvement, against which no one could make objection, and so it was carried through. A single individual doing the work might have accomplished it so as to make it less liable to the charge of inequality. It might, however, in other respects not have been so acceptable.

The general character of the work done will perhaps be best illustrated by taking a particular section and seeing in detail what has been done with it. Let us look at the first chapter of Genesis. There are few striking mistranslations of it in the Authorized Version. A strictly conservative revision, aiming only to remove the more glaring and misleading errors, would possibly be content with the change made in the rendering of verse 5, last clause (and the parallel ones in verses 8, 13, 19, 23, 31), where the Authorized Version is not only incorrect, but conveys an entirely false impression of the author's meaning. Besides these alterations, however, we find the following: In verse 2 "without form" is replaced by "waste"—a manifest improvement. In verse 11 the article is omitted before "herb" and "fruit-tree" (in conformity to the original); "his" is changed to "its" three times (a modernism which many of the English Revisers were slow to admit, but which few readers will regret); "whose seed was in itself" becomes "wherein is the seed thereof" (more accurate, though the other is a possible rendering and conveys the same sentiment). In verse 16 the article is inserted before "two great lights," and in verse 21 before "great," where also "whales" is changed to "sea-monsters." These changes are all justified by the Hebrew. The article is also inserted before "cattle" in verse 25 (according to the Hebrew), and in verse 27 "So" is changed to "And." The latter change, though slight, brings the passage into closer conformity to the Hebrew and stricter parallelism with the corresponding ones in the chapter (for example, verses 16, 21, 25). Now all these changes are improvements. To be sure, some will say they would care more to see "hovered" put for "moved" in verse 2; or "firmament" changed into "expanse," or "luminaries" put for "lights"

in verse 14; or "food" for "meat" in verses 29, 30, than for several of the changes actually made. To such it can only be said that the objections to these proposed changes were greater than those against the slighter ones which were adopted; and so we have the chapter as it is.

As another specimen of the work done let us take Ps. xix. The first change, that in verse 3, is one that will have been anticipated, though the reading of the Authorized Version still has its defenders, and one or two other readings are advocated, one of which is given in the margin. That "cannot be heard" is put for "is not heard" (which was given in R¹) is probably to be ascribed to a regard for the rhythm; the latter form, though more exact as a translation, makes a short hemistich, and sounds more harsh. In verse 5 "his course" replaces "a race." The original is a word ordinarily rendered "way," or "path," neither of which words could here be used. But it does not mean "race," there being no suggestion of a competitor. In verse 7 "restoring" for "converting" is a necessary change, making this clause parallel with Ps. xxiii. 3, where the same Hebrew words are used, the immediate reference being not to spiritual conversion, but to the refreshing, life-giving power of the law. We might, perhaps, still more exactly render it "restoring the life." In verse 8 "precepts" is put for "statutes," for the reason that the Hebrew word is everywhere else so rendered, except in ciii. 18 and cxix. 4, where the Revisers have also substituted "precepts." In verse 11 the unnecessary "and" is removed. In verse 12 "discern" replaces "understand," although the latter is the more frequent rendering of דָּרַךְ. But "discern," "perceive," is the primary and very frequent meaning of the word; and here, manifestly, the reference is not to the comprehension of the errors, but to their detection, they being "hidden faults." The change of "secret" to "hidden" is perhaps less called for than most of the others. The Hebrew word is the same that in verse 6 is translated "hid"; and that may have determined the change. Also "hidden" may have seemed a fitter word by which to designate faults that are concealed from one's self, and not merely kept secret from others. "Clear" is put for "Cleanse" because the original word has a forensic sense, to acquit, pronounce guiltless. Hence in verse 13, where the same word recurs in an intransitive form, "clear" is again used instead of "innocent." In the same verse "perfect" is put for "upright," as better answering to the original and to the usage of the Authorized Version, and "the" before "great" is removed, to the mani-

fest improvement of the sense, there being no article in the Hebrew, and no reference to any particular great transgression. Finally, "rock," for "strength," in verse 14, is what the Hebrew word means, and the term by which it is almost invariably rendered in the Authorized Version. There is no reason why it should not stand here. On the whole, then, it may be concluded that there were valid reasons for all the changes made, some being more urgently required than others, but all tending to bring out more clearly the exact force of the original. There is also in the alterations made nothing, it may be assumed, which violates good taste, or is out of harmony with the Biblical style. Some might prefer fewer, others more, and still others different, changes. The American Revisers at first recommended putting the marginal reading of verse 10 into the text. Some would like, perhaps, to get rid of "handywork;" others would object to the alterations which are made merely for the sake of uniformity of translation. But not everybody can have his wish.

Space will not allow special comment on many sections or passages. I may briefly call attention to some of the more important improvements. There can hardly be much question about the judiciousness of such emendations as those which are found at Gen. ii. 5; iii. 5; iv. 15; xix. 1; xxii. 1 ("prove" for "tempt"); Ex. ix. 15, 16; xxv., xxvi. (the description of the tabernacle, etc.); Lev. xvii. 11; Josh. vi. 26; Judg. v. 17; Ps. ii. 12; viii. 5; xxxii. 9; xlii. 4; xlix. 14; lxxii. 15, 16; Isa. ix. 1-5; xl. 7; xlix. 6; liii. 3; Joel ii. 18; Jonah i. 5 (and generally, where "sides" occurs as the translation of יִרְכָּהֶם). Particularly, it will be found that by the revision intelligibility has been imparted to many passages which have hitherto been to the unlearned reader almost hopelessly obscure. For example, many in the book of Job, such as iv. 6; v. 24; vi. 14, 18; vii. 20; ix. 20-22; xii. 5; xiii. 12, 27; xv. 26; xvii. 6; xviii. 13-15; xx. 3, 18; xxi. 17-21; xxii. 20, 29, 30; xxvi. 5, 10; xxviii. 3, 4; xxx. 2, 3, 24 (somewhat doubtful, however, at the best); xxxi. 31, 34, 35; xxxvi. 32, 33; xxxix. 19, 20; xl. 23, 24; xli. 30.

The Psalms have been rather conservatively dealt with, as might have been expected and desired. In an unusual number of instances the changes made in R¹ were abandoned in R², though in many cases strict accuracy would favor the change. For example, Ps. xc. 2: "Or ever thou gavest birth to the earth and the world;" Ps. xxiii. 2, "waters of rest." In a few cases this conservatism has led to the retention of the mistranslation of familiar pas-

sages which have always conveyed a wrong impression ; especially, Ps. xvii. 15, where the reading proposed in the Appendix should have been adopted, since not only common readers, but ministers, persist in misunderstanding it, in many cases even disregarding the comma, and reading, "awake with (or even "in") thy likeness." So "acknowledge," in li. 3, means simply "know," but is commonly understood to mean "confess." The misunderstanding of cxvi. 15 is more difficult to avoid by a change of translation. In xc. 9 the "tale that is told" is retained doubtless because it is a tale that is old rather than because it is thought to convey the sense of the original. On the other hand, some changes have been made which may excite surprise ; for example, cxiv. 4, 6, where "young sheep" will to many hardly seem to be preferable to "lambs," while it means nothing different. The Hebrew phrase means literally "sons of the flock ;" but the determining reason for the change is probably to be found in the fact that "young sheep" is the reading of the Prayer-Book version, which is so familiar to the majority of the English Revisers. In many other cases, especially where the original favored it, the readings of this older version have been restored ; for example, at iv. 4 ; xc. 9 ; xciii. 1 ; cxxvi. 6 ; cxxvii. 2 ; cxxxix. 24.

The introduction of the Hebrew word "Sheol," as the designation of the abode of the dead, will probably displease those who dislike the corresponding "Hades" in the Revised New Testament. This change, however, is a simple necessity, and will justify itself to the judicious. The only thing to be regretted is that the substitution of the new term was not made in all cases. The Revisers translate in general "grave" in the historical books, "Sheol" in the poetical, and "hell" in the prophetic. This seems to be arbitrary ; and in special cases there are exceptions even to this general rule ; for example, "grave" is left in Prov. xxx. 16. The rendering "pit," which the Authorized Version had in three cases, they have changed to "Sheol" once (Job xvii. 16), but have substituted for "hell" three times (Deut. xxxii. 22 ; Ps. lv. 15 ; lxxxvi. 13). The recommendation of the Appendix to put "Sheol" everywhere is the only proper one.

The case is somewhat, yet not very, different as regards the name "Jehovah," which the Appendix recommends to be everywhere substituted for LORD, and for GOD (in the phrase "Lord God" for יהוה יְהוָה). This change would affect so many hundred verses, and would disturb so many associations, that one can understand the hesitation felt about introducing it uniformly.

There are certain passages in which a special emphasis rests on "Jehovah" as a distinctive name. For this reason it is used in four places in the Authorized Version; and the Revisers in R² introduced it for the same reason provisionally in Gen. iv. 26; ix. 26; xv. 2, 8 (here, however, for "GOD"); Ex. vi. 2, 6, 7, 8; Deut. xxviii. 58; Ps. viii. 1, 9; xciv. 1, and perhaps in some other places. But there are many others still in which there would seem to be equal reason for the exceptional rendering; for example, Gen. xiv. 22; xxi. 33; Ex. iii. 15, sqq.; vii. 16; Isa. xlii. 8. And accordingly in the final revision, for want of the necessary two-thirds vote for these changes, the Authorized Version readings were all or nearly all restored. It is impossible to draw the line between these cases and the ordinary ones, as the American Revisers once found when they undertook to make a selection of special passages in which "Jehovah" ought at all events to be introduced. Their conviction grew stronger, with the lapse of time, that the only justifiable course is to make the change uniformly. While, as compared with "Sheol," the name "Jehovah" would occur so very frequently, and might therefore give offense, yet, on the other hand, it is already a very familiar word (as "Sheol" is not), and has none but dignified and solemn associations connected with it.

On the whole, however, the English Revisers cannot be accused of a timid conservatism, when fidelity to the original text clearly required a change of translation. If such an impression is produced by their leaving unrevised certain passages which are commonly assumed to be incorrectly rendered in the Authorized Version, it should be remarked that in the most of these cases the meaning of the original is still more or less in dispute, while in others the Authorized Version is left undisturbed simply because it was impossible for the Revisers to agree on any particular substitute. It is thus, no doubt, that we are to account for the retention of some familiar but mistranslated passages, such as Gen. vi. 3; Job xiii. 15 (where, however, R¹ had precisely the rendering proposed in the Appendix); Ps. xxxvii. 37, Joseph's "coat of many colours," the "shadow of death," the "men of Belial," etc. That the Revisers have not been afraid of changing familiar passages in general is evident when we look at other instances, such as Gen. xvi. 13; 2 Kings viii. 13; Job ix. 9, 20; xiv. 14; xix. 25, 26; xxxviii. 32; Ps. viii. 5; xix. 14; xxvii. 10; xlii. 4; li. 4; lxxv. 12; lxxii. 15, 16; lxxvi. 10; lxxxiv. 5, 6; xc. 12; civ. 4, 34; cxxi. 1; Prov. xvi. 1; Eccl. iii. 21; Isa. liii. 3; Mal. iii. 17, and many others.

The Appendix exhibits only the residuum of the differences be-

tween the English and the American Companies. The majority of the changes made by the English Company were always agreed to at the outset; and the differences often related only to comparatively unimportant matters. It may be of interest to know how the two Companies have stood related to one another in the matter of changes. In general, it is evident that the Americans, if left to themselves, would have made considerably more changes than the English. Many of their suggestions, made after receiving E R¹, were accepted by the English Company; many others, being rejected by the latter, were abandoned also by the Americans; only such as were regarded as of special importance were put into the Appendix. In the case of the Book of Job there is an opportunity for a better comparison than in that of the others; for it so happened that both Companies worked independently on it, E R¹ not having come to hand when the Americans took it up. When the English Revision of the book was received, a collation of the two revisions showed that the Americans had made in all 1781 changes, the English 1004. In the two there were 455 changes verbally identical, and 134 more were substantially identical. That is, nearly sixty per cent. of the changes made by the English had been anticipated by the Americans. But the latter having made so many more on the whole than the former, only about thirty-three per cent. of the American changes had been anticipated by the English. About one thousand suggestions were then sent over to England; and of these about two hundred were adopted by the English Company in R². Many others were put into the margin. Sometimes a new reading was adopted which in part met the intention of the American suggestion. Only about one hundred of the remainder not accepted by the English were deemed of sufficient importance to put into the Appendix.

It would be interesting, if we had space, to speak more in detail of the marginal readings. While it would be as untrue of the Revised Version as of the A. V. to say, as has often been said, that the marginal readings are generally preferable to the text, yet in very many cases this can safely be affirmed. In multitudes of instances the marginal reading represents the preference of the majority, though not of the requisite two thirds, of the Revisers, and is the rendering approved by the best scholarship. In a very large number of cases the marginal reading represents what the American Revisers proposed for the text, and would still prefer to see in the text, though in most cases they have not deemed it worth the while to indicate that preference in the Appendix. In general,

the number of marginal readings is considerably smaller than in the A. V.; especially there are fewer attempts to represent the exact form of the Hebrew by a literal translation. There is no limit to the number of such notes that might be made; but such philological observations are not appropriate in what professes to be a mere translation. In some cases where there is a great deviation from the form of the original, or where the Hebrew idiom is striking and suggestive, the marginal note which attempts to reproduce it may not be unwelcome. *E. g.*, Gen. xxxii. 10, "I am less than all the mercies," etc., though here the reading of the text gives, in English idiom, the true sense of the original, and the marginal version is often misquoted as running, "less than the least" etc. In a few cases where the reading of the A. V. is transferred to the margin, this is done apparently more from a feeling of piety towards a familiar passage than because it could have been regarded by any one as a probably correct rendering, *e. g.*, "Thou God seest me," at Gen. xvi. 13.

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SOCIAL PROBLEMS IN THE PULPIT.

SERMON III. SOCIAL HELPS.

Blessed are the peacemakers: for they shall be called the children of God.
Matt. v. 9.

IN bringing for the present this discussion of social problems to a close, I must necessarily pass by many questions which the subject suggests. One of the social needs of the day is that one half of the world shall understand better what is going on in the mind of the other half of the world. The social peacemaker must be above all an interpreter between men. It will be an evil thing, and a dangerous thing, if any part of our city shall become as a foreign land to other parts of it.

As I wish to bring to fair expression social ideas which are working in the minds of some intelligent men among us, before proceeding to my proper topic for this morning I shall read and comment upon an extract from a letter which has been sent to me by a socialist in reference to last Sunday's discourse. After quoting a remark of mine several Sundays ago concerning the harmony of nature, he writes thus: "Yes! Just observe how the

sun (society) drinks the water of the oceans (wealth), and how the wind (transportation) drives it to the forests, fields, and mountains, and how through the various channels of distribution (wages) every plant and animal receives its full share of its need, no less and no more. What perfect harmony in this vast and intricate process! And why? Because the sun and wind don't ask percentages for their labor." Let us think of that a moment. Neither in nature nor in human affairs are laws and processes always so simple and easy as they seem. It is a problem in science how the sun keeps up its enormous expenditure of heat. To a limited extent the sun may receive back as profits or percentages from space frequent meteoric showers; yet it is thought by some that its rate of heat is maintained only at the cost of a constant shrinkage of its volume or capital, and science calmly speculates how long it will be before the sun becomes a bankrupt; and whenever heat shall be diffused equally in a universal communism, then the business of life, so far as our solar system is concerned, will be wound up. The wind "asks no percentages" for transportation? But aerial transportation for the clouds is gained at the cost of inequalities of temperature; and though the great powers of the air work on the whole beneficently, and for the general good, yet occasionally they combine in reckless tornadoes, or get up for an hour a fearful corner in a cyclone. And as for every plant receiving what it needs, no more, no less, through the channels of distribution, — I have been much in the woods, and I have often noticed and pondered over the unequal advantages of position in the struggle of the trees for moisture and light, and sometimes I have rejoiced to see the brave birches, planted upon the rocks, with an almost intelligent vitality searching with their rootlets for the soil in every little crevice, and sending a strong root down among the broken boulders for the living waters which I could hear trickling below. I have seen some of the most splendid trees growing up strong and high in what would seem the most unfavorable circumstances, and others, in the richest soil by the watercourses, growing too fast and too soft to survive. Oh, nature is a vastly more intricate and complex thing than my friend with his easy scheme of it seems to conceive; nature is a system made up of percentages, of balances of good and evil, of profits and losses. "There is," he continues, "no such thing as exploitation in nature." But have you ever read that terrible arraignment of nature which John Stuart Mill once wrote almost in despair of good? "In sober truth, nearly all the things," he declared,

"which men are hanged or imprisoned for doing to one another are nature's every-day performances."¹ Nothing which the socialists have ever said against the constitution of society equals John Stuart Mill's indictment of nature. We have two replies to offer to his arraignment of nature: First, nature is a foil for man; in our struggle with nature the highest powers of manhood are developed, as they could hardly be were nature one dead level, with no heights for the strong to climb. And, secondly, this limited area of things which we call nature is only a part of the whole of the universe and the final harmony of things. The same answers apply to the socialist's arraignment of the constitution of society. Upon limited areas of nature or history there may be exploitation, waste, degradation of force. Only in the whole creation is there perfect compensation. Nature comes out right, not in one season, but through infinite processes. Limited sections of human life present strange problems. Divine justice and benevolence require for their full vindication the completions of the present in the eternal ages.

"Abolish," my correspondent continues, "exploitation of men by men, and there will be no such thing as selfishness and avarice." Right there lies the fundamental moral assumption of socialistic reform, that change of circumstances creates necessarily a change of character. But I have seen poor men become rich and rich men become poor, and yet remain very much the same men, kind or hard of heart. Circumstance is undoubtedly one element in the growth of men; character has relations to environment; but I will believe in the possibility of changing men simply through a change of the social atmosphere when I can believe that a sour apple-tree, if transplanted from a New England roadside, will, under a change of climate, bear sweet oranges in Florida. *The social question is how to make men honest and true in any climate.* No braver, truer words were ever spoken than Charles Kingsley's address to the "Workmen of England" at the time of the Chartist riots: "You think," he said, "the charter would make you free; would to God it would! The charter is not bad, *if the men who use it are not bad!*"

The final question which in the prosecution of my own thought I am now bound to consider is this: What can we do to prevent any of these evil tendencies, and to help the good increase? Let us recognize at once certain things which we cannot do. I will summarize these under two heads: First, we cannot work economic

¹ *Three Essays on Religion*, p. 28.

miracles for the benefit of any man or class of men. The state cannot work any social miracle through legislation. All the legislative powers in the world could not make all human conditions equal, and keep business going, as all the engineers in the world could not keep a steam-engine running if there were no difference of temperature between the boiler and the condenser. Again, no societies or combinations of men can work industrial miracles. They cannot alter, for instance, the law of diminishing agricultural returns by which beyond a certain point of increasing population the ratio of production to each person from the same area becomes less. Neither can men by any fiat-money make the actual products of a country worth in exchange more than they are. Secondly, we cannot hope to cure all social ills by some simple panacea. It is to the credit of the intelligence of English and American workingmen that even in the midst of industrial distress they have never regarded with much favor social patent medicines which promise for the most opposite ills quick and wonderful relief.

Hoping, therefore, for no social miracle and possessing no universal solvent, let us as practical men inquire further upon what lines of effort, if upon any, we may seek to make this a better and happier world for us all. First, then, and I might say foremost, any group of men whose condition needs improving must begin by improving themselves. Self-help is the first condition of all help. No one who will not look with forethought after his own interest in life can expect that interest to follow him around, looking after him. Frugality, management, self-control, temperance, purpose, pluck, persistence, — these are the cardinal virtues upon which success and advancement depend in any sphere or place. Whatever may be thought or said of the amount of our annual production which goes to profits, whether it be only ten per cent., as Mr. Atkinson holds, or more than that, but one thing can be said of the social misery which results from waste. Even our anarchist friends might find a more profitable field for future reform, or plunder, than among the funds which they consider wasted in the support of the clergy, when they reflect upon what I have seen somewhere stated as the fact that all the salaries of religious teachers added together in this country do not amount to so much as the sum which the country spends, I will not say wastes, annually in keeping its dogs. America wastes enough yearly to feed the thousands who are now said to be out of employment. The time may yet come when it shall be considered practical somewhere

in the course of the education which a state gives to the people to teach girls how to extract the greatest amount of nutriment from the common materials of food; and a careful statistician justly remarks: "Whoever can teach the masses of the people how to get five cents' worth a day more comfort or force out of the food which each one consumes will add to their productive power what would be equal to one thousand million dollars a year in value."¹

Next to the self-help which proceeds from a man's own will and intelligence is the help which any social group may render within itself by organization. If labor organizations can teach workingmen to respect each other; if they can help men acquire the intelligence and true information which they may use profitably in their bargaining with the world; if they can raise the standard, and increase the productiveness of labor; if through the dissemination of information concerning labor, or otherwise, they can prove themselves helpful in the most essential and often most distressing work of the proper distribution of labor; if, in case of conflicting interests and claims, they can become on their part channels of conciliation and compromise; then by their good fruits they will be justified. But if they become instruments in the hands of designing men; if they shall be used as means of terrorism and tyranny among any class of men; if they seek to create labor-monopolies in any trade; then the great public, looking on, will have little patience with them. The report of the British Commissioners for 1867² contains an account of certain restrictions which had been placed upon labor by different trades unions,—rules prohibiting, for instance, a workman from working out of his trade; prohibiting a man from walking fast to his place of work when on his employer's time, and forbidding that a man should be known as an exceptionally good workman, or that bricks should be brought to Manchester from any place over four miles' distance from the city. Individuals have a perfect right to submit to meddlesome restrictions if they conceive it to be their interest to do so; but if they attempt to impose those restrictions upon other workmen, then we, all of us, are at once interested in preventing the sacrifice of a great principle of personal liberty to the interest of any class or faction of a class. I understand that such restrictions as those just mentioned belonged rather to the infancy of trades unions in England; so far as labor organiza-

¹ Atkinson, *The Distribution of Products*, p. 167.

² See Walker, *The Wages Question*, p. 406.

tions in this country, whatever their name, help workingmen in discovering and maintaining their real interests in a fair, open, and manly way, consistent with the liberty of others, they have a right to be, and they may yet have a useful function to fulfill in the economic complexities of our industrial system; but against all sacrifices to class interests of individual rights, against all tyrannies of men towards others, whether through jobbery on a large scale, and cut-throat combinations, or through petty interferences and boycotting, I trust that all good citizens will be outspoken, and that the Christian pulpit will assert with no uncertain sound the first principles of individual liberty and universal fair play.

The expectations which have been cherished of the benefit to be derived for the laboring class from self-help in productive co-operation hardly seem to be justified by the limited degree of success which has attended the experiment. It is an instructive fact that those few coöperative societies which have been successful producers in England are said to have found it necessary to pay high salaries for management.¹ No men are more dependent upon good management in business than are the laborers whose homes cluster around our factories. Bad management is for them dear at any price. The men who gather workmen in a shop, and cannot make the business pay, not only are their own worst enemies, but they inflict an injury by their incompetency upon labor. Steadiness of work is one of man's first needs, but the power to insure it to men has also its price, and usually a high price, in the market.

I pass directly to a second answer to our question. Self-help is the first answer to the social problem; the second is help up and down the lines of common industrial interests. The lines of industrial cleavage ought not to run horizontally between capitalists, employers, and employed; they should run perpendicularly, as Professor Jevons would say, up and down common interests in any business or factory. So sober an economist as Mr. Jevons affirms that "the soundest possible solution of the labor question will eventually be found in such a modification of the terms of partnership as shall bind the interests of the employer and workman

¹ Brentano (*Schönberg Handbuch der politischen Oekonomie*, vol. i., p. 948 sq.) states that in Germany and Switzerland these societies are disappearing, and discusses at length the reasons why they cannot solve the labor problem. Lassalle's favorite social recipe of coöperative industry aided by the State was brought to the test of experiment in Paris in 1848, and failed. See Laveleye, *Socialism of To-Day*, p. 73.

more closely together."¹ He is my authority for the statement that in France "the system of industrial partnership has advanced surely, and of late rapidly." Whatever concessions or experiments may be tried, certainly anything which tends to combine the capital and the labor of a particular industry in a common interest and competition against the world is a movement in the right direction.

The Willimantic Thread Company, for instance, have carried out to an unusual degree the idea of striving after community of interest in their mills, and certain experimental provisions for the physical well-being of some of their operatives, the superintendent reports, are found to be not benevolence on the part of the company, for, he says, "it pays." Here certainly stretches before us an interesting field of social experiment for any capitalist or employer who has opportunity or desire to contribute towards the happier solution of a great industrial problem. There is no fairer, broader, whiter field to-day for philanthropic sagacity and Christian service than that just indicated. But it is not for the clergy to judge how that field may be best entered or reaped.²

The help which may legitimately be derived from the state for the benefit of the weak or the restraint of the strong, and the proper limits of state interference along industrial lines, I pass by, for the present, with the single remark that factory legislation has on the whole been justified by its fruits, and that industrial legislation which shall do more good than harm must follow cautiously plain indications of practical utility.

I hasten on, however, to consider, thirdly, the help in the solution of these social problems which men may render one another outside of, or beyond, their industrial relations, — the human help which is needed. For eight, or ten, or fourteen hours each week-day men hold to each other economic relations as wage-givers and wage-receivers, as employers and employed. For the remainder of each twenty-four hours men stand related to each other simply

¹ *The State in Relation to Labor*, p. 142.

² Since the above was written, I have been informed of one successful experiment in industrial partnership which was made by a mining company in Colorado. The men asked for higher wages than the company judged they could safely pay. A compromise was made on the basis of the market-rate of wages and a division of all profits beyond a certain amount, according to an agreed ratio. The result was that the men were ultimately paid all that they had asked as wages, and in consequence of their saving of tools and ore, and better work for the common interest, the company also were no losers by the bargain.

and solely as human beings. For the working parts of six days men can be tied to each other by the laws of economics; for one whole day of the seven men in general have no industrial claims upon each other. Upon the Sabbath day the law protects with its power the weakest factory girl from the clatter of the machinery; maimmon loosens its grasp upon the pulses of human life, and men stand related to each other under God their Father simply and purely as men. This larger human relation was before, and is after, and circumscribes all lesser and economic relations of man. It cannot safely be denied, it ought not to be wholly ignored, even in the strictly economic relations of men. Human beings are not created as so many prime numbers towards each other; there are common divisors among all men. And that which is best and of the greatest worth in the individual man is not that which is his own, but that which he shares with others, — mind, intelligence, heart, conscience, truth, love, — such are the common divisors of humanity, and the greatest of these is love! There are two men in the community whose calling it is to trace through men's lives these common factors of humanity, — the physician, who follows the same course of human weakness and suffering among the rich and the poor, and who is familiar with the dread powers before which we all are mortal: and the pastor, who traces the same elements of humanity from house to house; who reads the same old, human story of love and troth in the vows spoken under the costliest wedding bell, or taken by the light of the humblest hearth, where a strong arm and a true heart begin once more to make together a hopeful home; who prays before the same human mourning and sorrow in the heart of the poor woman who must give her first-born to the death-angel of God, while her husband can hardly stop long enough from his work to brush with his sleeve the tear from his eye; and also in the silent mansion where father and mother would sell all that they have could they see again between them the little child whose angel-spirit now beholds the face of its Father in heaven. And to one who has thus followed these strong, elastic, all-embracing lines of humanity, in which the Creator has bound together the lives of men and of women, the artificial distinctions of life appear but glitter and gauze; and even the hum of our industries and the din of the market-place become as distant sounds — echoes of a passing strife — to him whose heart is filled with these sweet and solemn and most human voices, in whose song and supplication all men's joys and sorrows seem to be blended in one prayer of humanity to the Father.

With such humanities the economist, as an economist, may have nothing to do. It is his business to figure out in terms of money the ratios of production to consumption, or to fix the fluctuating point, if he can, where the claims of capital and labor shall be balanced in interest and wages. But with these humanities every man at his work, whether he be master or servant, has much to do. No man in his accidental relations of service to other men can escape wholly the obligations of these essential human relations. Whatever be the accidental relations of business, men are still men, and should respect and treat each other as men. Let the discipline of any service be never so thorough; let the requirements of faithful work be never so high or inexorable; — men are not hurt by manly mastery; men grow in manly service; — only let the spirit of humanity enter into all service and everywhere lend hope and color to life! If this spirit shall fail to become the controlling industrial temper, if humanity shall not prevail as a bracing atmosphere in workshop and factory, then social discontent will breed and multiply, as germs of disease grow in a dark and heavy air. There is a logic of events which leads with equal justice towards one conclusion or its opposite, as society pleases to lay down its middle term. On the one hand, if men in their relations of service and business shall remember and keep their humanity, then the logic of events, working straight on through that middle term of humanity, will bind the whole of society together in one conclusion of honor and peace. But change that middle term of humanity for inhumanity, pride, and a Roman ostentation of wealth, and with equal impartiality the logic of events will work straight on towards a different conclusion of the degradation of labor, distress, riot, and despair. At the mouth of the coal pit, or under any crushing weight of circumstances, suffer men to be pressed down below the human level towards animalism, and, by the inevitable logic of humanity, the reaction follows in some violent outbreak of brute force. If society produces brute force in men, society must suffer from the brute force of men. The International Working People's Association close their address to the "Workingmen of America," issued at their Pittsburg Congress, in the year 1883, with these words of wrath: "Tremble! oppressors of the world! Not far beyond your purblind sight there dawn the scarlet and sable lights of the JUDGMENT DAY!" We may smile at the notion of "scarlet and sable lights;" but whether any judgment day is reserved in the providence of Almighty God for our civilization, whether we or our

children shall see crises, or visitations of God upon us through the wrath of man, depends very directly upon our success or failure, during this our national day of grace, in giving the instincts of justice and the sentiments of humanity free play and power through all the relations of life. A thoroughly humanized society will need no standing army to protect it; a de-humanized land no army could save.

I am led thus to the fourth and last suggestion of social help which I have to offer, namely, help through increasing participation in common social interests. Every child who has thumbed his arithmetic knows that certain numbers are called the common multiples of other numbers. So as individuals we have our common social multiples. There are some objects of endeavor and devotion which are our common social multiples. In these each of us becomes enlarged. Through these each life is multiplied into other lives. Public opinion represents these social multiples. Public opinion is the exponent of a power which even economists at their ciphering do not wholly ignore. Public opinion in England, for example, has not been without influence in keeping land rents somewhat below the point up to which the force of competition unchecked might have carried them. Our industrial stability, as well as national security, lies largely in open discussion, and a government through public opinion. Let the secret counsels of all classes of men high or low be published on the housetops of our civilization by the press; let bureaus of statistics give us the exact returns of industries, and let the meetings also of labor come out of secrecy; let American workmen, in a free country, despise European methods of burrowing underground; let their views and claims enter as open and fair factors for what they are worth in the formation of the general public opinion, — and then, in a civilization which shall be indeed our common multiple, social incendiaries and dynamiters might as well plot to blow up the sun and the stars as to do any violence to our free institutions.

The love of the city and the homes of the city is one of these common social multiples, in cherishing which is help and security. We are, none of us, largely successful, thoroughly happy or safe, if we seek only the things which are our own, if we are without public spirit, if we are not lovers of the city. The man who makes himself and his means a useful factor in the common multiple of the city's prosperity, who opens a park where all men, rich or poor, may breathe heaven's fresh air, or who founds a free library, or builds a hospital, or contributes in any sensible way to the hap-

piness of the people, — the man who loves the city, and, whether he has much or little, does what he can for the city, is the true socialist, the genuine reformer, and his memory and his work shall be a common bond of men. And the love of country is a still larger social multiple. I noticed at first with some surprise that a proclamation of the anarchists of this city included patriotism among the objects of their detestation. But their logic follows unerringly their instinct of destruction, for patriotism is a profound sentiment of humanity in their way. The love of country — what a glorious multiple of the lives of many it has been in our day and generation! This is the anniversary of Washington's birthday. The two ends of the bright rainbow arch of promise over this land rest upon and glorify the tomb at Mount Vernon, and the last patriot soldier's grave. Let patriotism be taught in the pulpit, the school, and the home; in the baptism of this high and holy spirit we become brothers.

And there is one other social multiple which I have not mentioned. It is the largest of all, — it includes all lands and makes all men neighbors; — the infinite multiple of our lives is love of God. Abiding, however, by my understanding at the outset, I shall not now detain you by any argument for the social multiplying power of religion. I know that the age needs for the solution of its social problems not so much reasoning in the pulpit about faith as a larger, more human, diviner exemplification of Christianity in the world. Yet I should be untrue to my own deepest conviction did I not pause long enough in concluding this discussion to affirm my own faith in the gospel of the Man of Nazareth, the carpenter's son, as the one large, sufficient, and universal multiple of human life and thought and hope. When over all the fields of toiling and suffering humanity I seek for the light in which this earth shall be blessed, I must look beyond the scattered rays which shine along the way from friendly windows of men's homes; and I see the darkness closing in again around the torches of every passing procession of men carrying banners of reform; I must look above for the dawn of the day of the Lord, and behold in the heavens the true Light which lighteth every man that cometh into the world. I see a new heaven and a new earth; the earth becomes new under the glory of the new heaven.

To the preaching of this gospel of hope the ordinary ministrations of this pulpit are devoted. To the Christian motives and powers which shall make men more human and more true in this present life, and for the ages of ages, this building has been consecrated;

and in these high truths and glorious responsibilities we, as Christian disciples, would practice and teach ourselves and our children. Upon other Sabbaths, not to-day, it shall be my privilege to discourse upon these immortal themes. Allow me simply to remark, in closing this discussion of social problems, that this ancient church, strong in the faith and the love of its members, asks no man's patronage, and will never, I trust, consent to receive in its Master's name the condescending homage of any man's learning, or knowingly honor the wages of any man's unrighteousness; but, so long as there lives in its devotion the spirit of Christ, it will never despise the widow's mite, or refuse its holy cup of communion to the humblest disciple. If any workingman who in any distress, injustice, or bitterness of life has ever been tempted to number the Christian church among his oppressors has found us willing here to listen to his story; if, uniting with us in confession of our common human want and sin, and in our songs of faith, whatever his beliefs may be, he has found kinder feelings and worthier motives for life rising in his own heart, let me assure him that our door is open upon every Sabbath day, in the name of One whom we own as our Master and Lord, for all who will enter in.

Newman Smyth.

NEW HAVEN, CONN.

GEORGE ELIOT.

THE "Life of George Eliot," by her husband, Mr. Cross, deserves all the praise that it has received for the novelty and ingenuity of its method. The readers of a certain cheap American edition will, however, hardly appreciate this praise. In this edition the marginal notes are omitted, so that it is often impossible to determine where one letter stops and another begins, and to whom any particular letter is addressed. In reading a communication obviously to a publisher, for instance, one is a little bewildered by coming suddenly upon the most tender expressions of endearment. Notwithstanding the perfection of the work, it has been received by many with great disappointment. Few books of the kind have been expected with the eagerness that awaited the appearance of this, and the disappointment has been in many cases proportionally great.

One element in the expectation was the hope of a fresh feast of

gossip. Certain circumstances in George Eliot's life had excited great curiosity, and it was thought that now this curiosity would be completely gratified. Never was such a hope to be more thoroughly disappointed. Indeed, the reticence of Mr. Cross in regard to these matters is something wonderful in these days in which we have become used to the revelation of what was most personal in the lives of those who have chanced to interest the public. Some of our later biographers must look with great contempt upon Mr. Cross as a man who does not understand his business, and who wastes his opportunities. Perhaps those of us who have criticised most sharply the unseemly revelations just referred to may have been so demoralized by the customs of the time as to regret, at the bottom of our hearts, that our curiosity must remain unsatisfied; or at least that we have not yet the means of fairly judging the course of George Eliot in the most important crisis of her life. To whatever feeling of this sort we must confess, we have nothing but admiration for the course which Mr. Cross has adopted. The world of literature seems to us a little cleaner, we respect ourselves and our age a little more, from the fact that such restrained and dignified biography is still possible.

Another matter in regard to which the world had been curious was the precise relation of George Eliot towards religion. In regard to this we are told little, but are left to gather what we can from incidental references.

It must be confessed, however, that to most the real occasion of the disappointment is George Eliot herself. It was thought that her journal and her letters would be as wise and as witty as her novels. Sparkling epigrams, genial humor, profound insight, it was thought, would illuminate every page. Alas, of all this there was little. The goose that laid the golden egg was not found to be herself a mine of gold; and George Eliot, who had given us romance after romance that reminded us of Shakespeare himself, is found to have been a very simple and plain body in whom the romantic and humorous elements were not conspicuous. We can imagine her saying to her readers what in fact we find her saying to one of her correspondents: "I must write to you *more meo*, without taking pains or labouring to be *spirituelle* when Heaven never meant me to be so; and it is your own fault if you bear with my letters a moment after they become an infliction."

If the letters of George Eliot are less brilliant than we should have supposed, the journal is even more lacking in this respect. It is evidently a mere jotting down of facts to assist memory.

There could be no greater contrast than that between the diary of George Eliot and the note-books of Hawthorne. The latter have a charm, one is sometimes tempted to think, greater even than that of the romances, while in the journal of George Eliot one finds hardly a trace of her genius. There is sometimes even a commonplaceness of interest and admiration that surprises us.

That humor plays no greater part even in the letters is remarkable. One writer¹ has attempted to explain this fact by assuming that George Eliot was humorous only dramatically; that she was not dramatic because she was humorous, but humorous because she was dramatic. In other words, she so identified herself with the characters that were drawn that she in speaking through them became humorous, as they would be if really existing. At first sight, this ingenious suggestion looks very plausible; a little examination, however, shows that it is fallacious. This theory might well be applied to an actor, but an author must create his characters before he can dramatically identify himself with them. Mrs. Pullet, for instance, to whom this writer refers, was not dramatically humorous; that is to say, there was in her as a character no play of humor. Thus while the explanation might apply to a character like Mrs. Poyser, it could not to Mrs. Pullet. The humor in the case of the latter is found in the creation of the character itself. Of course the development of the character when once created is dramatic, but the element of the ludicrous lies behind and beneath it.

To write a humorous letter requires either high spirits on the part of the writer or a desire for brilliancy. In other words, it must be natural or artificial. George Eliot did not possess the high spirits which are continually overflowing in jest, and which can afford to make a play of life. So far as appears she took life seriously. She enjoyed the ludicrous when it came in her way. She and Mr. Lewes laughed till they cried over some of her own creations. But she lacked the vital exuberance that sought this method of expression. On the other hand, there was an absolute lack of anything artificial in her nature. No one could live and act less for effect than she. In her romances all these conditions were changed. Here she was writing for effect. Further, in such creation her mind was roused to unusual effort. There was an access of vitality which manifested itself by an unwonted brilliancy of thought and expression, such as we find in the orator who rises above himself in the inspiration of public speech. In the romance

¹ In *The Spectator*.

the writer had escaped from the serious relations of life, the pressure of which she ordinarily felt so profoundly. The chameleon-like character of George Eliot's mind is more than once referred to. Something of this is noticed in her letters. Their style changes somewhat according to the person addressed. It is not improbable that if her correspondents had been more brilliant as letter writers she might have reflected back corresponding scintillations.

While the sense of disappointment that has just been dwelt upon may easily be exaggerated, it is none the less real. When we consider what a multitude of books are referred to we wonder that we find so little suggestive literary criticism. While so many persons, many of them of note, are introduced, we are surprised that there is so little interest of characterization; and, above all, when the nature of George Eliot's novels is considered, we are astonished to find in these letters so little play of wit.

In spite of all this there is in these books, for the sympathetic reader, a wonderful fascination. We learn to love the sweet and strong nature that is here portrayed. We find a personal interest which more than replaces the literary charm that we miss. There is enough of thought, enough of brightness, to occupy the mind, and we learn to interest ourselves in whatever interested her. Matters do not seem commonplace that had any bearing upon her life. We learn to see through her eyes, and to feel with her heart. We love those whom she loved, and are grateful to those who showed her kindness. We enjoy the entrance upon the scene of those whom we have known in quite other relations. We rejoice, for instance, in the friendliness of Herbert Spencer. We like to go with him and George Eliot to the theatre, even if we do not see the play. Somehow he never seemed so human to us before. We like to get behind that flippancy and conceit with which Mr. Lewes had confronted the world, and find such sterling kindness and such self-forgetful earnestness as formed his real nature. If it were not for our knowledge of the genius of George Eliot, it is doubtful how much of this charm the volumes would retain; but one cannot help feeling that, in any case, the sweetness and earnestness of the life which is thus thrown open to us would have an interest apart from the elements of genius and of fame.

I have already referred to that chameleon-like nature by which George Eliot tended to conform herself to the spirit of those by whom she was surrounded. This characteristic comes out very strongly in the development of her spiritual life. The first person

who seems to have influenced her very much in this matter was one of her teachers, a churchwoman of extremely evangelical tendencies. She must have been a person of strong character and of clear and decided views. George Eliot was fascinated by her, and nearly all of the earlier letters that are preserved are addressed to her. She was, indeed, always specially fond of intellectual companionship. At the school she had little to do with her schoolmates, but gave herself up to an intimacy with this teacher. She imitated with enthusiasm the spiritual life of her friend so far as she could. She probably exaggerated more or less the external elements of her friend's religious experience, while it may be doubted if she fully felt the inner reality which alone could make these external elements a part of her own nature. However this may be, she appears before us at this period of her youth enveloped in such strait-laced notions that we hardly recognize her. When we look back from her later life upon the letters that were written at this period, it seems almost as if she were playing a part; and it is possible that to some extent she was unconsciously so doing. Her style of expression and of thought belongs to the most extreme and rigid evangelicalism in an exaggerated use of this word. She who was to show herself a passionate enthusiast for music now doubts the propriety of attending an oratorio. In another connection she says: "I am a tasteless person, but it would not cost me any regrets if the only music heard in our land were that of strict worship. Nor can I think a pleasure that involves the devotion of all the time and powers of an immortal being to the acquirement of an expertness in so useless (at least in ninety-nine cases out of a hundred) an accomplishment can be quite pure or elevating in its tendency." When she hears of her friends' marrying she "can only sigh for those who are multiplying earthly ties, which, though powerful enough to detach their hearts and thoughts from heaven, are so brittle as to be snapped asunder at every breeze." When she went to London with her brother at about this period the chief thing she wanted to buy was Josephus' "History of the Jews." She speaks of Hannah More as a "blessed" character. Of course she would not go to the theatre with her brother, and condemns very strongly the reading of novels.

It is interesting to notice, however, that in regard to the novel-reading she uses a little casuistry. She makes an exception in favor of standard works "whose contents are matters of constant reference, and the names of whose heroes and heroines briefly, and

therefore conveniently, describe characters and ideas." She illustrates this by reference to allusions like "He is a perfect *Dominie Sampson*," and one or two others. Shakespeare, she says, "has a higher claim than this on our attention." It illustrates one aspect of her character when we see her thus reading Scott's novels, for instance, assuming to herself that she is doing it as a matter of education in the use and comprehension of language, yet doubtless enjoying to the full, as she best could, the beauty and interest of the romances themselves.

In all this we find, as has been already intimated, few hints of a real and profound religious life. Conscientiously she was trying to conform herself to a standard which she had accepted as the highest. That sense of duty which was always so strong with her was wholly enlisted in this endeavor, and the result was what we might expect when we consider on the one side the energy of her nature, and on the other its real quality.

This phase of her inner history came to a termination so abrupt as to be almost startling. She moved with her father to the neighborhood of Coventry. There she fell into a society wholly different from any that she had met before. It was the circle to which belonged Mr. Charles Hennell, who had published "*An Inquiry concerning the Origin of Christianity*," a work which was translated into German under the auspices of Strauss. It would seem to have been a circle of sweet and strong natures, marked by great intellectual activity and enthusiasm, but whose thoughts and sympathies were wholly outside the circle of Christianity. Here George Eliot first felt the new life of the age, which, in its eagerness for the largest results, was pressing beyond the lines which mark, we must believe, much that is real and permanent in the thought of the world. But whatever extravagance there may have been in the movement, it was the manifestation of life; and it was above all things life of which George Eliot felt the need. There is something bewildering in the suddenness with which her faith, that had been held so zealously, was shattered. The change did not need months, but only days. Her faith had, indeed, received already one or two shocks, notably in certain revelations in regard to the Christian Fathers, which she found in Taylor's "*Ancient Christianity*." It presented, however, a fair front when it came into contact with these new influences, — and at once it was gone. The true explanation of this sudden change is found, I think, in the fact of the externality and artificiality of her earlier views. They were not her own; they were those of her environment.

They were like a shell that was not the outgrowth of her own nature, and into which she had crept, the dead tissues of which could crumble at the first touch.

The change was, so far as some of her most tender relations were concerned, a sad one. Her father felt, at first, that he could no longer live with her, and he prepared to dispose of his house, while she made plans for independent support. Happily for both this evil was averted, and she remained to watch over his declining days, and to follow him with her tender love and care until his death.

If, in the change that has been indicated, George Eliot did not step into the sunlight, she stepped at least into the open air. The tendencies of her nature that had been repressed, the powers that had found no scope, had at last free play. She exulted in the fresh activity of her life. She became an important worker in the cause that she had espoused. She translated Strauss, and did it well; a wonderful work for a girl of twenty-five. She translated Feuerbach, the only work the title-page of which bears her true name. She was drawn into the inmost circle of those who were active in the new movement. She found herself the companion of Lewes and Herbert Spencer and their co-workers. She became assistant editor of the "*Westminster Review*," which was made the organ of this intellectual movement. In a word, a career of activity and influence opened before her.

It has been already intimated that the biography contains little direct information in regard to her relation to religion. Mr. Cross, indeed, confesses that "it is difficult to ascertain either from her books or from the closest personal intimacy what her exact relation was to any existing religious creed, or to any political party." Yet he affirms that "George Eliot's was emphatically a religious mind." She herself refers in one place to her unwillingness to speak of her religion, showing that she felt that she had a religion. In fact, she always regarded herself as in some true sense religious.

It is obvious that her closest relation was with the system of Comte. In this direction she contributed money and influence. This may have been in part from external causes, as Mr. Lewes's interests were with this movement; yet we cannot doubt that "*The Religion of Humanity*" in no narrow and technical sense was that which appealed most strongly to her nature. This was what interested her in Feuerbach as well as in Comte.

The discovery of Feuerbach was that in the worship of the

divinities man is simply worshiping his own ideal; as it was the position of Comte that in religion man transfers the content of his own consciousness to the external universe. The so-called "Religion of Humanity" would have men bring down these human relationships from the skies, would have them cherish a self-forgetful love simply for the sake of the well-being of others or the advancement of the race, and make of this a religion.

What seemed like a new discovery as coming from Feuerbach and Comte had been familiar to religion from the beginning. Jesus had recognized it in pointing man to God as his ideal, and in reasoning from human love to the divine love. Such a likeness of nature between man and God is, indeed, implied in the very idea of religion which recognizes the community of the spiritual life. Perhaps this community had been so far forgotten, and the natural had been so lost in the supernatural, that the world needed to see again the divineness that there may be in human life, that thus it might start afresh in the search for the divine that is higher than humanity.

However crude may have been the results of Feuerbach and of Comte, their humanitarianism inspired George Eliot's heart. She, however, by no means accepted Comte with all his vagaries and limitations. She further saw distinctly the line beyond which Comte did not go. Comte, she explains to a friend, did not deny the being of God, only the possibility of establishing this. She speaks, in one place, of the mystical view of the world which she once held, but says, in effect, that this is to try to look on the world from the outside and furnishes no basis for religion.

Thus George Eliot had her realm of affirmations and her realm of possibilities, though what part these latter played in her life we are not informed. Certain it is that her feelings overflowed the narrow limits of her creed. Till the last she was a devoted reader of the Bible. Mr. Lewes used to say that it would do her no harm, and doubtless he was right. Mr. Cross used to read it with her, and describes with delight the music and meaning which her reading of the Bible gave to it. As we see this Bible reading of her later years we are reminded of the novel reading of her youth. Then we found how little her theoretic justification of novel reading had to do with her enjoyment of it; and doubtless her enjoyment of the Bible was as little limited by theoretic considerations.

Indeed, George Eliot's nature was too large to suffer itself to be bound by the narrowness of any belief or unbelief. She never

allowed her purely scientific view of life to disturb her higher conceptions of moral and spiritual beauty. One or two of the most interesting letters in the collection were written to the Honorable Mrs. Ponsonby, a lady whose head had been turned by scientific speculation, and who was ready to throw all the fair sympathies and aspirations of life into the gulf of materialism. George Eliot reasons with her calmly and strongly. She shows how little the transitoriness or the eternity of the life of the spirit has to do with that which constitutes its true nature. There is a world far above the material world, although it may be dependent upon it. "That every study has its bearing on every other is true; but pain and relief, love and sorrow, have their peculiar history, which make an experience and knowledge over and above the swing of atoms." She insists that the idea of God "is the ideal of a goodness entirely human, that is, an exaltation of the human." Religion is thus the outgrowth and completion of the higher elements of life, and not their source, and there is no reason why they should vanish with it.

It is interesting to notice a singular division in the advanced thinkers in whose circle George Eliot was thrown. The one class, the agnostics, held fast to the supernatural form of the Divine Being, but rejected its ethical content. We have a supernatural element of which we can affirm nothing save that it is. The other class, the positivists, holding to what they call the religion of humanity, gave up the supernatural form and accepted the ethical content. Thus we have Herbert Spencer and Harrison, the Comtist, hotly contending as to which has the best title to be considered a teacher of religion. What they represent is, in fact, the divided halves of a perfect whole. The reality of this whole they each deny, yet their testimonies, when united, bear witness to it. We may well hesitate to which of these moieties of a complete faith we will give our preference. It must be noticed, however, that what the positivists hold is the basis of all true life. Love and service are real, and as far as these are fulfilled the life has reality. This better part George Eliot chose; and while we may regret that her life was not illuminated by a more conscious religious faith, we must recognize the fact that the high ideal to which she consecrated her life was really divine.

If George Eliot lost her religious faith, in the strict sense of the words, she yet retained her reverence for religion. She could not, indeed, avoid now and then a fling at the old objects of her admiration. Thus, Hannah More is no longer "blessed." She writes

to a friend, "I am glad you detest Mrs. Hannah More's letters. I like neither her letters, nor her books, nor her character. She was that most disagreeable of all monsters, a blue-stocking." In her article on "Worldliness and other Worldliness" the poet Young also suffered from this reaction. In general, however, her nature was wholly sympathetic and reverent. Every form of faith was to her precious. Every aspiration of the soul was something to be revered. The last prejudice that remained seems to have been in regard to the Jews, of whom she writes in one letter quite contemptuously. We all know, however, what noble amends she made in "Daniel Deronda" for this disparagement.

It is a little singular that while George Eliot adopted morality as her religion, she should have at once set at defiance what is commonly regarded as one of the most sacred principles of human life. It is not necessary to speak at length of her relation to Mr. Lewes. The world seems to have settled down to the view that in this she was acting conscientiously and with the highest motives, but that it was unfortunate that she suffered herself to be drawn into a position that was in itself considered a false one. Certainly, we must admit that nothing can be more technical and artificial than many of the minute regulations in regard to marriage and divorce which differ among different peoples occupying a like stage of advancement. A violation of such technicalities cannot be confounded with a disregard of those fundamental duties of life which are everywhere the same. A reference in one of her letters to "Jane Eyre" shows that the principle upon which she acted was early formed, and thus was not the result of personal considerations. While she was wrong in the eye of the law, she believed that she was right with reference to any true standard of living. It must be remembered, however, that such laws as have been referred to, however imperfect they may be, are yet the barriers which society has raised against evils more to be dreaded than almost any other. Behind them securely stand the stability of home and the purity of human intercourse. The dyke which has been built to keep out the waters may seem to us to have been stretched needlessly far into the sea. It is, however, all the protection that we have, and a breach in it would be perilous.

However much we may regret this connection on general grounds, in itself it was most satisfactory. Rarely does one find such perfect sympathy and such mutual helpfulness. Rarely has the world known a literary and social *camaraderie* so delightful. Each knew how to meet the moods of the other; each knew how

to stimulate the other to the best activity and to bring to the other the most soothing rest. Mr. Lewes grew more profound, and George Eliot developed the magnificent genius which is now suggested by her name. It is almost startling to think that if it had not been for Mr. Lewes the novels of George Eliot would not have been written. That she might have passed through life with this world of men and women uncreated seems incredible, yet except for this external suggestion such would have been the case. For myself, I confess that this has changed one of my fundamental notions of genius. I had thought that genius, like love and fire, is not to be concealed; that "a mute, inglorious Milton" is an impossibility. It must now be admitted that such is not the case. George Eliot had had fancies of novel writing, as what woman of talent has not? In her childhood she had written a continuation of "*Waverley*," beginning at the point where her reading of the novel was interrupted; but what bright child has not written stories? Her mind was somewhat sluggish, and the writing of the novel was a very serious business with her. It required great effort, and involved depression and even illness. How sensitive she was to external influences and the need she felt of encouragement may be found in the fact that one story which she had planned was never written. It was to be part of the series of "*Scenes from Clerical Life*." Her publisher, always genial and sympathetic, had expressed some slight doubt in regard to the early part of "*Janet's Repentance*." As the story went on, he became its enthusiastic admirer. The chill of his suggestion of criticism had, however, done its work, and the story of "*The Clerical Tutor*" was never written. We may thus conclude that, had it not been for the suggestion of Mr. Lewes, we should have had no novels from George Eliot. He advised her to try to write a story. She set herself to work and produced the first part of "*Amos Barton*." They read it together, and doubtless laughed over it, as was their wont, and it was pronounced a success. Mr. Lewes, however, still doubted if she would be equal to producing pathos. She shut herself up again and wrote the close of the story. They read it as before, and cried over it, and her career was determined.

The "*Scenes from Clerical Life*" was received with enthusiasm, though this enthusiasm was faint compared with that which greeted her later works. George Eliot, who seems to have regarded her literary offspring with an indiscriminating love, was always jealous on behalf of whatever was a little less petted than the rest,

It was not enough, for instance, in the case of her last novel, that one was fascinated by Gwendolen; one must accept the Jews also. It was so with the "Scenes from Clerical Life." Its author was a little troubled that it was not taken up by the great tide of popularity upon which her other works were borne. An examination of the book shows why this could not be. It possesses marks of its author's power, and contains bits of work that she never surpassed. She had not, however, yet learned to trust herself wholly to the simple homeliness of life. In "Amos Barton," for instance, the presence of the French countess, although this was a real personage whose adventure had suggested the story, gives to it an unreal, not to say a fantastic, aspect. The Italian passion of the little exotic who forms the heroine of "Mr. Gilfil's Love Story" gives to this narrative an air of romanticism, while the struggle of a noble woman like Janet with the vice of drunkenness, and the minute detail of the ravings of her husband in the *delirium tremens*, introduce a morbid element from which her works are in general free.

In "Adam Bede" she found her real power. The style of work which had charmed in portions of her first venture here forms the staple of the whole. The central story is, indeed, somewhat conventional. It is a little remarkable that, as we have already seen in one instance, the facts of personal knowledge upon which George Eliot seized to give interest to her stories sometimes seem a little artificial in the midst of the more real and universal nature which her own genius creates. Hetty has little to differentiate her from the type of character which she represents, except the extreme perfection in which the type is manifested. Her beauty and her pretty ways are, however, so vividly placed before us that we are scarcely conscious of this conventionality, and indeed at the close certain profound depths of nature are revealed. Such is her joy at finding herself alive after she had thought to put an end to her existence. "The very consciousness of her limbs was a delight to her; she turned up her sleeves and kissed her arms with the passionate love of life." The characters of the book have, however, in general a solidity and reality that have hardly been seen in fiction since the days of Shakespeare. What adds to the charm of the book is the fact that the characters are worth painting. Nearly all of them possess a raciness and a wholesomeness that make it a pleasure to be drawn into their circle. Even old Lisbeth, in spite of her weak querulousness, is no exception to this general fact. If a painter receives credit in part for the se-

lection of the scenes which he places before us, surely a novelist should have a like credit for his choice of the persons that are the objects of his creative skill.

It has been frequently said that it might have been guessed that the author of "Adam Bede" was a woman, because no masculine weakness is shown in the treatment of the pretty and fascinating Hetty. The remark sounds plausible at first, but we at once remember that Walter Scott treated Effie Deans in the same spirit. In both cases the interest of the writer was not in the romance of the story, but in the splendid qualities that this developed in the real heroine. In "Adam Bede" one thing was present in the mind of the writer from the beginning, and up to it everything, as she tells us, was made to work. This was the sublime moment in which Dinah took the poor Hetty into her arms, and the solemnity of the night which she passed with her in the prison before the day which had been appointed for the execution. This fact in the life of George Eliot's aunt formed the germ of the story and its culmination. In this we have an insight into the nature of the work of George Eliot. We see the spiritual insight which is its inspiration, and the consummate skill in the management of details.

In many respects "Adam Bede" was never surpassed by its author. One most important element of the genius of George Eliot was, however, yet to be manifested. When Maggie Tulliver appeared upon the scene we have the first of a series of figures which stand out from the other creations of the author, not as being more realistic, but as embodying a depth and fullness of spiritual life that is not found in them. Spiritualists claim that the materialized forms which sometimes appear at their sittings are embodied out of the life of the medium herself, so that any violence to them affects her. Whatever we may think of these phenomena, we have in this claim a hint that may help our present discussion. Other characters George Eliot created as best she might, but Maggie, Romola, and Dorothea were materialized out of her own vitality; and though Gwendolen holds herself somewhat aloof from the sisterhood, as belonging to a different sphere, we cannot separate her from the group. With these the author identified herself, and with them the reader identifies himself. They are no more real, are no more carefully drawn, than the others. They belong to a different type. This type is just as true to life as that of the more commonplace persons that surround them, though its manifestation is less common. Whatever of phi-

losophy is bound up with the novels is found chiefly in relation to them; the view of life which the novels give we find by observing what were their relations to the world.

I have noticed in recent times a tendency to speak somewhat slightly of greatness as soon as it is departed. With somewhat unseemly haste we uncrown our heroes in our thought at the moment when their presence is no longer visible among us. It seems sometimes as if there were felt a sense of relief when some overshadowing genius is removed, and we could look at the vacant spot and say that it was not so very great after all. At best, we seek, with doubtful success, to anticipate the judgment of the future, and fancy that if our voice lacks the thrill of sympathy, it has become the voice of posterity. Since the death of George Eliot there is, for these or some other reasons, a tendency to underrate her novels. Such criticism does not take the form of explaining the phenomenon of their sudden and sustained popularity; it would rather make such popularity incomprehensible. The more we accept the judgment that finds the language heavy and the stories over-freighted with philosophy, the more must we admire the genius that, in spite of all this, could move to enthusiasm the unthinking many as well as the thinking few.

Her method of creation is criticized. It is objected that she went the wrong way to work in constructing her characters. Mr. Morley¹ quotes her as saying in conversation that she began with moods, thoughts, passions, and then invented the story for their sake and fitted it to them. Shakespeare, on the other hand, as he says, picked up a story that struck him, and then proceeded to work in the moods, thoughts, passions, as they came to him in the course of meditation on the story. The problem is a good deal like the homiletical one, as to whether a minister should first think of a subject and then find a text for it, or should start with his text and evolve from it his subject. The only interest of the hearer is that he be able to handle subject and text, however he gets at them. Mr. Henry James, in a brilliant article,² says, "We feel in her, always, that she proceeds from the abstract to the concrete; that her figures and situations are evolved, as the phrase is, from her moral consciousness, and are only indirectly the products of observations." When we consider that her creations are the most life-like that have appeared during this generation, this is to pay great honor to the creative power of the author. Making allowance for some exaggeration here, we see in the remark, in

¹ In *Macmillan's Magazine*.

² In *The Atlantic Monthly*.

part, an explanation of the great success of these works. The cause of much of the weakness of current fiction may be found in the fact that writers start so often from individual characterizations. We open the story and are struck by the truthfulness and vivacity of the characters. As we advance we find that the author does not know precisely what to do with them. The plot is not worthy of the *dramatis personæ*. The story flattens out, and the book begun in delight is laid down in disappointment. If the characters had been developed as by Shakespeare out of the plot, or as by George Eliot out of the situation, they would not have been less true or vivid, and they would have had a framework worthy of them.

It is amusing to compare some of these criticisms among themselves. With Henry James her characters are, as we have seen, evolved out of her moral consciousness. According to a writer in "Temple Bar," they are essentially "portraits re-draped." This writer tells us that those who knew the ground could always individualize the more prominent characters. According to him she was not "a constructive philosopher," but only "the most magnificent kind of Papin's digester." While such authorities differ, we, ordinary readers, may be content to find in her works what each of them claims to find, namely, the power of construction, and the power of observation. When these elements are blended, we have the happiest results.

We need to notice somewhat more particularly the criticism which makes the novels that we are considering merely philosophy in disguise. As Mr. James puts it, "the philosophic door is always open, on her stage, and we are aware that the somewhat cooling draught of ethical purpose draws across it." Goethe has shown us, in the "Faust," the power which a profound philosophic insight may give to fiction, while leaving its dramatic force uninjured. I do not claim for George Eliot this lofty position. It is a mistake, in my judgment, to regard her as in any true sense a philosopher. She had great power for study, and absorbed eagerly the thought by which she was surrounded. This thought shaped and colored her world, and formed, to a certain extent, the background of her own life and of that life which she created. We find, however, little indication of original thought or of effort in that direction. She had a philosophy of life as, indeed, every one has, and thus a standpoint from which she looked upon the world. She was even less an ethical than she was a philosophical writer. She had apparently worked out but slightly her ethical theories ;

and the ethical purpose of her works was, for the most part, indirect. She, herself, describes her position with absolute accuracy. "My function," she says, "is that of the *aesthetic*, not the doctrinal teacher. The rousing of the nobler emotions, which make mankind desire the social right, not the prescribing of special measures, concerning which the artistic mind, however strongly moved by social sympathy, is often not the best judge." She more than once states that her purpose is so to picture life in its reality as to make the reader see it as it is, and to arouse his sympathy for his fellows. The ethical purpose of the books thus becomes practically indistinguishable from a purely artistic purpose.

An examination of the novels will show that in such statements George Eliot was fully conscious of the real nature of her work. What, for instance, is the moral of "The Mill on the Floss"? As a story it has no moral. It pictures that jarring of discordant natures which seems sometimes inevitable. The reader, moved by sympathy, may, perhaps, gain some deeper insight into the lives about him, and may become more thoughtful and tender. This is, however, an indirect result, and is precisely of the kind indicated by the author as her special work. In the novel we find no hint of blame. We respect both Tom and Maggie. We feel that the dramatic collision is one that depends on causes deeper than the human will.

In the same manner we may ask, in regard to "Middlemarch," What is its moral? Here is a young woman striving with all her heart to make herself useful in the world. Her friends ridicule what they regard as a sort of fanaticism of duty. She succeeds in nothing, and falls back into the common ranks. If there is a moral, it would seem to be that one should not try to improve the world, but should take things as they are.

George Eliot, indeed, pauses now and then in her stories to point an incidental moral, as in the case of Arthur Donnithorne and of Tito Melema. The morbid anatomy of a spirit that is becoming by degrees infected by sin is here thrown open to us, and the stages of the process are marked with an evident ethical purpose. Arthur may, however, be said to be in some sort an accident in the story. As we have seen, the *motif* of the novel is that last night in the prison. This meeting of Hetty and Dinah must be prepared for. A character like Arthur was needed. His fault and the lessons derived from it were thus accessories to the story, which must be judged by its central purpose. What is true of Arthur is also doubtless true in regard to Tito, though we have

not in this case the author's explanation to make us absolutely certain as to the nature of her interest in the plot. In one or two of the novels the ethical purpose is more prominent; but these are not the ones which bear most distinctly the marks of their author's genius.

Such philosophical teaching as may be found in these books is introduced indirectly like the ethical teaching. The novels have scattered through them reflections upon life. The author talks with us about her characters and the events in the midst of which they move. These remarks, like the ethical observations just referred to, are, so far as her great works are concerned, merely external. These works, taken each as a whole, do not embody philosophical theses. Each is based not upon an idea, but, as she herself has told us, upon an emotion. She is moved by the power of a tragic collision. We have, then, to ask what is the nature of the tragic collision that is most conspicuous in her works.

The author gives us a statement of her idea of a tragic collision in relation to "The Spanish Gypsy." It is, in brief, the collision between the results of heredity on the one side and of the environment on the other. She has made no such explanation in regard to the novels, and probably had never formulated the matter to herself. If I may formulate it from a study of the works themselves, I should say that the collision most conspicuously embodied in them is the result of the transcendence of heredity. The progress of society is accomplished for the most part by means of individuals in some respect more highly endowed than their fellows and than their predecessors. This higher endowment, whether it be intellectual or moral, leaves them open to misconception, and introduces a collision with the social environment by which this may by degrees become transformed. Out of this struggle are developed reformers, saints, and heroes. In the case of a man all this is comparatively easy. In the case of a woman it is often more difficult. She may possess these higher endowments. She may have thoughts and aspirations by which she could accomplish much. Tradition, however, and certain hereditary traits in her own nature make it difficult for her thus to act upon the world. Misconception, inaction, failure may be her lot. In many cases she can do little to make her power felt, or to transform the world in accordance with her ideal. The traditional method of using her influence is through marriage. She unites her fortunes to those of some man who is to represent her in the world, is to make a place for her, and through helping whom she is to act upon

society. How often does it happen that there is failure here! The man who is to be her strength proves weaker than herself, and she has to see opportunities frittered away by his inefficiency if she does not find herself dragged down by his faults and vices. This is the sort of tragedy which is most prominent in the novels that we are studying.

In singular contrast with all this we have in the story of Dinah, the heroine of the first great novel of its author, relations quite the reverse of those that have been indicated. We have the history of a woman of exceptional power and purpose who was able through favoring circumstances to make a career for herself. She became an actor in the great world. She moved men's hearts by her simple eloquence, and uplifted them by the beauty of her life. "Adam Bede" is thus a story of success. The novels that follow are, for the most part, stories of failure. It must be noticed, however, that the success is precisely in the relations in regard to which the later novels paint the failure.

In Maggie Tulliver we have a girl of passionate nature, longing for affection and recognition, longing, also, to be of service to those whom she loved, and with an ideal of justice and right action that controlled her life. We find her wholly out of harmony with her surroundings, and utterly powerless to modify them. Her very virtues made her distrusted and disliked. She wounded where she would heal. Her dearest friends became alienated, and she made a shipwreck of her life, compared with which the actual wreck in the tempest, in which at the last moment she was gladdened by the return of her brother's love, seems like a haven of rest. There is hardly anything in fiction finer than the contrast between Maggie and Lucy Deane. The latter was one of the loving, thoughtful, commonplace, purring souls that love every one, and that every one loves. Yet she finds herself absolutely incapable of a real sacrifice such as Maggie made without hesitation, although the making it broke her heart.

In *Romola* we have a noble womanly nature, strong in itself, yet, womanlike, devoting itself to an ideal that she fancied was embodied in the man she loved. We see her grief, her mortification, her despair, as she finds that her idol is made of clay, and she is driven back upon the soundness of her own nature.

No one of her novels "ploughed into" George Eliot like this. The strain came from the effort to vitalize by the power of her genius the mass of erudition which "*Romola*" represents. The effort was successful, and the Florence of the earlier time lives

again before us. We know not whether to admire more the effervescing life of the streets or the serious intercourse of the graver citizens.

At first it seemed as if the author would not recover from the effort, and in "*Felix Holt*" there appeared to be an indication of flagging powers. This languor was happily but transient, and the genius of George Eliot showed itself again in the creation of that world of living men and women that is called "*Middlemarch*." Of Dorothea's longings and efforts, and their failure, I have already spoken. The preface to "*Middlemarch*" expresses with a tender sweetness that is unsurpassed that element of pathos which we have found to underlie these novels. She speaks of "a life of mistakes, the offspring of a certain spiritual grandeur ill-matched with the meanness of opportunity;" of those whose ardor has "alternated between a vague ideal and the common yearning of womanhood, so that the one was disapproved as extravagance, and the other condemned as a lapse." "The limits of variation," she tells us, "are really much wider than any one would imagine from the sameness of woman's coiffure and the favorite love-stories in prose and verse." "Here and there is born a Saint Theresa, foundress of nothing, whose loving heart-beats and sobs after an unattained goodness tremble off and are dispersed among hindrances instead of centring in some long-recognizable deed."

"*Daniel Deronda*," considered as a work of genius, goes out in darkness. Its opening is, however, brilliant, and Gwendolen has captivated the heart of many a reader. We have here the same theme, though the treatment is wholly different. As Dorothea sought to serve, Gwendolen sought to make the world her servant. Both felt the same limitations. Gwendolen exclaims, "We women must stay where we grow or where the gardeners like to transplant us. We are brought up like the flowers, to look as pretty as we can, and be dull without complaining." She sought a career, but found no opening. She tried marriage, but this proved a wretched failure. She sank back at last into a round of simple beneficence, like that from which Dorothea had striven to emerge to a larger service.

This aspect of George Eliot's art is illustrated by the fact of her inability, at least after *Adam Bede*, to draw a hero who should at all equal her heroines. That pathetic element which in woman may be a sign of strength would be in man a mark of weakness. When she would draw a hero she was apt to draw a prig. Such was *Daniel Deronda*. Such, in a less degree, was *Felix Holt*.

Happily for this latter the story stopped where it did. Otherwise, I fear that the disappointment of Dorothea would have been foreshadowed by that of Esther when she found that, thinking to wed a hero, she had married a man who sought to reform the world chiefly by going without a cravat, and pursuing a calling that gave little scope for his genius.

The collision that has been indicated is really tragic. It is inseparable from certain conditions of society, and grows, indeed, out of the very nature of that progress which is the life of the world. It has thus the dignity and the inevitableness of fate.

I have not meant to imply that George Eliot recognized no other tragic element than that which we have considered, but simply that this forms the *motif* so far as her leading characters are concerned. Their lives are surrounded by other lives that are just as real as theirs, and are pictured with the same careful fidelity to nature. Each of these other lives has its own interests, its sorrows, and its joys. In the story of Lydgate we have a picture of what may be the most terrible tragedy in the life of a man, — the loss of his better nature through the influence of the woman that he loves. But these are, so far as the stories are concerned, subordinate. That special sadness, to which the life of many an exceptional woman is open, was the aspect of life that brought to her the most constant inspiration. The inspiration of these novels is thus not found in a philosophic thought, but in a feeling. They spring from a profound sympathy with other lives. Their object is to reproduce that sympathy in the reader, just as all great novels and dramas spring from some tragic collision, of which the author feels and would make us feel the power. What, for instance, could have interested Shakespeare in the stories that furnished the plots for his dramas but the tragic or comic collisions that they involved, and the beauty or absurdity of the characters that such a collision would develop.

The lives that we have considered are in striking contrast with that of George Eliot herself. This was crowned with success. It had the success of the woman that is cherished by the devotion of one whom she honors and loves. It had the success of the genius that commands the admiration of the world. It had the success of the philanthropist who finds in his hand an instrument of mightiest good, such as every true artist possesses. Her life is often spoken of as though it were a sad one. It is easy to take words wrung from her heart by sickness and suffering and use them as if they were the expression of her ordinary mood. In

spite of bodily ills, her life may be called happy. It grew brighter and happier as it passed. She loves to write at the close of the journal for a year how much happier it had been than the years that had preceded. The sorrow that haunted her, so far as she was haunted by sorrow, was unselfish. She sympathized with the suffering of the world. Even this she believed was growing less, yet it was still real and still intense. Especially did she suffer for her sisters, gifted, it may be, like herself, and yet less fortunate than she. Their suffering was not wholly foreign to what had been her own experience. She had known what it was to be misunderstood and to be condemned. She had seen her father's heart and home for a moment closed against her. Her brother had turned his back upon her. Friends whom she loved had forsaken her. Even when new friends had taken the place of the old, when those whom England most honored had brought in its sweetest form the recognition which the world had given her, even then she could not forget the griefs of earlier years, and she sorrowed for those whose sorrows might not be crowned with a triumph like her own.

Her general view of life might tend to make this contrast more intense. She had uttered, in words happily familiar to us now, the unselfish aspiration of the soul:—

“O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence.
. . . So to live is Heaven.”

But this heaven, as she herself has taught us, is one that is open only to the elect. Longing, however intense, effort, however unflagging, cannot, as she has shown us, win an entrance unless favoring circumstances open for them the gate. Dorothea strove honestly and earnestly to find admission, but the door was closed, and Dorothea was the type of many a struggling spirit. This heaven George Eliot felt that she herself had entered, but leaning over the parapets she sorrowed for the souls true and earnest as herself that were shut out.

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THE RELIGIOUS PROBLEM OF THE COUNTRY TOWN.

III.

THE present article will point to a few of the things the Family may contribute to the solution of this difficult problem. Some have already been noted. These need enlargement; and the addition of other facts and principles that may be helpful to a closer study and better work will be made.

The peculiar advantages of the family for this task should first be called to mind. For one thing, the family is on the ground, and therefore has great advantage over the public assembly in respect of time and place. It is said that in this age of hurry we must catch men where we can find them. We do well to remember that large numbers of women and children in the country, and to some extent many men, spend much time in the home, in spite of the inroads of social allurements. The home still has the members of the family to itself a good deal of the time. This possession is a right that needs jealous protection in some of our villages from claims often made in the name of religion or education. The great superiority of the rural home in this respect should be better appreciated than it is.

Again, the family affords a natural form for the work of religious culture. Like the water that turns the wheel, the steam that multiplies our strength and saves time, or the electricity that runs on errands for us, the home is a great complex agency of nature ready to be taught to do the work of the church. The pastor and teacher may set it in motion, confident of its power and sure of its increasing work under proper care. The naturalness of the work of Christ described in the Gospels, its marvelous touch of nature by the spiritual for the high ends of the latter, is a method of Christian power that we seem likely to appreciate more than we have done. And surely the social constitution of the race offers Christianity its resources as truly as the material world does. Christianity must be eager to grasp them. For we are taught that the redemption of society precedes and holds within it the recovery of nature in the narrower, material sense we give to the word. It is just here in the family that we have the most elementary, the most pervasive, the most purely natural, the most convenient of all social agencies for the work of the church.

It is always within the parish limits, and it extends far beyond the easy reach of the public assembly. It exists wherever the people are to be found. To claim that its capabilities have been exhausted would be the assertion of a strange anomaly in human experience, which is constantly unlocking the secrets of nature and learning to make humble estimate of its past achievements.

Add, now, to this the *organic* element of the family,¹ as we must do to get a good idea of its religious capabilities. The family is not a machine that is made by man and runs while he applies extraneous force to it and tends its operations, supplying its material and controlling every motion. It is not a modern corporation of individuals collected through a contract and resting on that alone. The family has vitality, a birth, a growth, and the organs of a self-adjusted life. It has the power of reproducing its own life and likeness in other families. This increases its capacity for the work we ask of it. The arithmetical ratios of mechanisms and of artificial corporations utterly fail when applied to the family. All purely dynamic tests fail. For the family is a living thing, taking up the gifts we may convey to it, and returning them to us a hundredfold, like the seed, receiving the riches of heaven and earth. The family, consequently, imparts a peculiar quality of its own to Christian training. Here is something that eludes all the ordinary tests of weights and measures and countings, and of even the qualitative analysis of the individualistic ethics. It is as indefinable and yet as real as the fragrance of a flower. We know and feel it; for it makes much of that subtle thing which

¹ The aversion to this ascription of organism to the family is one of the singular features of the American mind. I cannot, of course, stop here to prove the organic nature of the family, nor to meet the objections to the idea. Some considerations may be briefly stated. There is a strong presumption in its favor from the fact that organism runs through all life, apparently reaching higher and higher forms as it serves nobler ends. It is almost incredible that it should vanish when the individual man is attained. We must beware of subjecting the higher to the precise tests of the lower organism, remembering that the very breaks and leaps we meet may be evidence in favor instead of against the fact. The very idea of history in its best accepted meaning implies social organism. The idea of the kingdom of God involves it. Organism must exist in the family if it exists anywhere above the individual. Its parts are at once means and ends. Man and woman, parents and children, are necessary to each other in this peculiar way. The basis of the union issuing in the family is not formal, but constitutional. The heredity that runs up and down the generations is acknowledged. The lateral union, which joins with it in making up the family, is not less real. If we start with the facts the idea is easily attained. Beginning with philosophy, it is often difficult.

we call personal influence. It distinguishes in unmistakable ways the audience of an old rural town from the assembly of the newest smart village. This quality is the breath that is breathed into heredity and makes it a living soul.

For the sake of distinct impression I add that the *interorganic* office of the family is an element of its power. That doctrine of natural law which St. Paul vigorously presses upon our minds has application here. Social institutions are members of each other. The interrelation of the family with the individual and with all social forms, both of church and state, is too close to be neglected in an estimate of its practical uses. The current saying that the family suffers in a decline of the church is a half truth that needs filling out with the statement of the important fact that the church is deeply affected by the weakness of the home. To say that the family existed before the church is to repeat a truism. It makes no impression on the popular mind. The average Christian of to-day acts on the assumption that families will take care of themselves religiously if we keep on building churches and gathering individuals into them. We have all, I must think, been too much given to ecclesiasticism in this respect. For every time we think of the needs of the country home we go at work to push all the harder this congregational idea of regenerating the home indirectly. We make what one is tempted to call a raid on the home to capture recruits for our congregations and Sunday-schools. Our faith in the four walls of our churches far surpasses in practical exercise any confidence we put in the home. But we might stop to examine the grounds of our faith if it could be made clear to us that this pet method is sociologically and politically wrong according to the evidence of all history, — not excepting even that of the Bible. And even then many would be ready with their defense. They would point to the New Testament. Beginning at Jerusalem and on the Pentecost, they find there the true pattern of the church, refuse to go back to Genesis for their methods, and are still more reluctant to listen to any suggestions from the beginnings of social and political life that may come from the twilight of history. But, nevertheless, I make the point here that the family is the natural precursor of the local church, and supplies its material; that this is both historically and constantly true; and that, therefore, the true social order requires us to make much of building families first, and then to gather them into churches. There is not space here to stop for argument with those who dispute this point. But the consideration will increase the

force of what has already been said with those who welcome all lessons from natural law and social science.

The latter class of minds will appreciate the force of another remark on the advantages of the home in the reconstruction of rural life. It is that the home gives us the best *material* for religious purposes. It is not an assemblage for religion on dress parade nor a mere encampment for temporary drill. It is the field of actual warfare, where real work that tells directly on life goes on. In other words, religion in the home comes into contact with the actual business of life in a way that gives reality to itself. Every one at times keenly feels the unreality of much of the Christianity that meets him in the public assemblies of the churches. Something of this is undoubtedly due to the necessary separation for the time of the spiritual from its proper embodiment. The same defect may exist in the home. But here religion stands a far better chance of finding concrete expression and of touching life as it is. Here, and immediately around it, especially in rural communities, are found the property, the labor and uses of it, the personal services of the family, and most other things that contribute to the joys and sorrows, to the trials and triumphs of the soul. The neglect of this advantage inflicts serious loss. It is like holding soldiers to perennial drill in camp when the work of the campaign presses its opportunities.

I have dwelt upon some of these points on account of their inherent value for practical uses. But I have also urged them because it seems high time for all concerned to awake to truths which have profoundly impressed students of social and political institutions in their respective spheres. For these truths have equally important bearings, to say the least, upon our opinions of the kingdom of God in some of its most vital problems.

Let me now note briefly some of the things the family may do for its members. Take, first, the more distinctive ideas of religion. The child gets in the home the germs and early growth of the two great ideas of life, or, one might say, the twofold idea of life, — the personality of God and of himself and others, — the meaning of the "Our Father" of all true prayer and all true life issuing in communion with Him and his own. The ideas of sovereignty and responsibility, of order and obedience, moral consciousness and the sense of accountability, sacrifice, penitence, confession, forgiveness, faith, hope and love, heaven, and the kingdom of God may all be given in the home. More than this is true. The church misses its best single opportunity if it does not aim di-

rectly at their birth and culture to a goodly growth in that very place above all others. No forms of "Christian endeavor" should forget this.

The family is entitled to its worship. It is itself an assembly of those under obligations to God and gathered for Christian ends. For this reason alone, its meeting without an act of worship is incongruous, unseemly. But the organic nature of the family gives us a deeper, more controlling reason for its worship. From this point of view, worship is as essential to the moral being of the family as it is to that of the church. Its practice and the duty of religious instruction in the home need to be taught and defended on this higher ground. The instinct of the home will respond to skillful touches when all other religious sensibilities are benumbed.

Approaching the subject from the side of nature, as I now am, almost the same things may be said in behalf of the sacraments. From this point of view, the use of the Christian family as a natural channel of grace without sacraments of its own is an anomaly in Christian usage. Everybody admits the power of the sacraments in binding the church together, but when we come to the family opinion diverges. But I put the question, whether, from the scientific position, at least, there is anything to forbid the celebration of the Lord's supper within those homes that are comparatively shut off from the assemblies of the church, even though a layman should reverently lead in the service? And there is still more to be said in favor of the rite of baptism in the household. The child of the early family of the Romans and in that of the Aryans generally, we are told, never became a truly legitimate member of it until the sacred rite that signified its adoption was performed. Indeed, the induction of any new member, by birth, or by what we call adoption, into an Aryan household without a sacred rite was inconceivable. From the sociological point of view, the baptism of the infant is perfectly reasonable, and is the sign of the induction of a new member into the family rather than primarily into the church.

Passing now to other things, the home is the best place for elementary education in the duties of citizenship. What we need in the state as well as in society from education is power of the peculiar kind we call character. We are learning that an equipment of mere intelligence is a meagre outfit for the work before men. Now the prime condition of patriotism — the word is significant, *patriotism* — is growth into life in a proper consciousness of others. This, which is the first element of political personality,

as it is of all personality, is supplied from the home. The ideas of law existing above and prior to the selfish choices of men, consideration for others, — especially the weak, — trust, courage, industry, prudent forethought and economy, the power and habit of self-denial, — whose presence or absence in early life determines the probability of temperance and chastity, — in short, the whole round of virtues which a wise political sagacity has always valued and a prudent statesmanship carefully fostered, are the special gift of the family and church to the state. And the best work of the church in their behalf is done in the home.

I stop at this point for the single remark that on the simply intellectual side the country home has contributions to make to the practical work of education which both the public schools and the home need. The training of parents to an intelligent coöperation with the school, and of the teachers themselves to a skillful use of the home for the common work of both institutions, is one of the next steps that should be taken in popular education. Those who grew up in country homes, whose fathers carefully kept along with the daily tasks of the schoolroom, or whose taste for literature and habits of research were formed in the hours busy mothers snatched from the cares of housework, had a rare privilege that not even the best modern high school can of itself surpass.

The home must always do most towards that special education which its own industries require, and those matters which relate to sex must necessarily look to it for their proper attention. The school cannot do this latter work. The boy, the girl, is something more than the mere individual which the school makes of each. And this additional element, which enters into a large part of all manhood and all womanhood, must neither go untrained nor be badly taught. The future lives of most girls and much of the lives of most boys are to be spent in the home. Moral and industrial education for this part of their life is imperatively needed.

These considerations have particular weight in the solution of the problem of the country town where the task is to reach a scattered population. For it is precisely at this point that those who know something of the history of social institutions will quickly see the importance of drawing upon the resources of the family. Society is here organized on the basis of the family more closely than in dense communities. Here we find households isolated from each other, the house surrounded by its own land, and property and labor joined in one common social and economic corporation in which individual interests are still pretty well

merged in spite of modern separate ownership and rights of property. In other words, here are found, in greatest numbers and purest forms in proportion to the whole, the social cells of the municipality and the modern state as history has traced them among the Aryans, and as the sacred Scriptures describe them in the beginnings of the national glory of Israel. The domestic, the municipal, the national, and even the cosmopolitan social elements are more or less mingled everywhere in city and country, — a fact which the problem of municipal reform also should keep in mind. But in the country the domestic element counts relatively for a great deal more in the composition of society. The ideas and methods of a centralized system of religious work depending mainly on congregational activities cannot, for this reason, be transferred from city to country without modification, except on peril of precisely the losses that the former articles of this series have shown to have actually occurred. Attention to the sociological condition of a people holds much the same place in plans for Christian work that a knowledge of the geological formation of a country does to its agriculture. It would seem plain on the bare statement of facts that the predominance of the family in sparsely settled communities must suggest to both the scientific and practical mind the key to the solution of some of its hardest problems.

Three or four practical suggestions are now in order. First, the consciousness of the family and its offices need diligent cultivation. As was said before, "there is no adequate consciousness of the family, no well-defined intelligence of what the family is in its reality and capabilities, to build on,"¹ and consequently, "*the growth of the consciousness of the family into its true place in the thought of our people is a national want.*"² We have the individual spelled with a capital letter and full of self-consciousness. We have attained to the idea of the nation, while we are likely to hold firmly to the state and town. The church, the Sunday-school, the common school, are all more or less distinct ideas in the popular mind, and are used for definite purposes. But the same cannot be said of the family. It is little more than an accepted commonplace in our thinking, and in our action it is trusted to take care of itself. That it has done as well as it has under this neglect reflects more credit upon the institution in itself than it does on our discernment of its worth and uses. A clear, strong sense of its being, nature, and offices would be a national blessing. It would inspire many a decaying neighborhood with new ambitions.

¹ *Andover Review* for August, 1884, p. 132.

² *Ibid.*, p. 130.

Secondly, for this and other purposes, *there is great need of a distinctive literature of the family.* It would be far beyond the truth to say that there is no literature prepared for the family; for there is a great deal of it, good, bad, and indifferent. But a distinctive literature of the family is quite another thing. It hardly exists like the literature of the individual, the state, and the church, in other departments of work. Some newspapers are prepared for the family, and extremely well. But neither these nor anything else we now have meets the want I have in mind. A scientific treatise on the family, like those which the names of Lieber, Woolsey, Mulford suggest on the state, or like those we have on property or political economy, cannot be found in our language. The work, as it needs doing, probably is yet to be done in any language. And below this class of works pastors are troubled to find suitable books intelligently written from both a scientific and a Scriptural point and practically adapted to the uses of the people.

Our great publication societies, especially those tract societies which aim principally to reach the unchurched masses, might well enter in earnest this particular department of literature. It is full of possibilities in places where the old-fashioned style of tract has partly gone out of use. They might bring out almost everything that throws light upon the family in its ideas or uses, whether religious or so-called secular. Good helps in the art of living at home would be useful, and would often find eager buyers from the hand of the colporteur or other visitor. These would prepare the way for the avowedly Christian book or tract, and give reality to Christian sympathy with the scanty and pinched life of many country households. Such a course would do something to restore to these people the Christ who preached the Gospel "*and who went about doing good.*"

I do not know just all the promised text-book on morals for the use of public schools is to include. But if the chapter on temperance shuts out or cuts down the one on the family, some will demur. Of the two, they would far prefer to have that on the family. For, having that, they would expect to get at a big root of intemperance and of other vices. But in a word, the literature of the family should be developed in the direction of scientific discussion of its nature and uses, in its relation to economics, education, politics, and religion, in such ways as to awaken, direct, and meet a general demand for knowledge upon this fundamental institution of society:

The next thing is, thirdly, *to put the family at work in the*

direction of its entire mission. A true consciousness of the family, a good literature on its nature and functions, and a healthy exercise of its present comparatively dormant energies must necessarily go pretty nearly together. One way to increase popular interest in the family is to persuade the people to make better use of it. The pastor, the alert Sunday-school superintendent, the earnest Christian whose breadth of view has shown him present defects must begin in the use of their powers of invention upon the wants of those immediately about them. Let the earnest worker start with a new question. Instead of asking how the children or others in a given home can be coaxed within the walls of the church or Sunday-school room, let him put to himself another question first. Let him ask how he can develop the natural resources of the home itself on the spot. Some churches have largely discounted the results that can be drawn from the first question, while they have never seriously raised the second. Let them now try the latter. If the church as a whole will put this as earnestly for the next twenty-five years as it has the other for the past fifty, even that old question may get a better answer. Families are the springs of the church, and not *vice versa*. Keep them full, and the church will be taken care of so long as water continues to run down hill.¹

¹ One practical illustration may be given from a suggestion made by the writer in the *Vermont Chronicle* some months ago. It is that a home department of the Sunday-school be organized with the simplest possible machinery of enrollment, lesson quarterlies, reports, etc., of the aged, the invalids, those living at great distance from the church, and those disinclined for any reason to attend its services. Any one can see its possibilities in the country for those unable to attend the public school, and in working outward from Christian households into the irreligious families about them.

This plan is being carried into successful operation in the parish where I live. The "Home department" has already over fifty per cent. of the membership of the church school, besides having sent new members to that. It will be used to carry the members of branch schools in out-districts through the winter. The Congregational Sunday-school and Publishing Society, Boston, Rev. A. E. Dunning, Secretary, has prepared cards, etc., for working the plan. W. A. Duncan, Esq., Sunday-school Secretary, Syracuse, N. Y., as I have lately learned, has successfully worked the idea of *classes* gathered in private houses, in New York and elsewhere. In fine, mine is the purely *home* idea, which has the peculiar advantages for which this article pleads.

Another example is in the work women may do. A woman of tact might well be employed, on a salary, if necessary, in many country parishes to quite as much profit to the church as in the city. Many a woman in them is unconsciously waiting for a call to this work, having been prepared for it by her own past life and present social condition, and who could do much to help people to a better home life.

A word or two on the Sunday and common school systems will be in place here. The thick and thin defenders of the Sunday-school do not always quite meet the point when they declare that the family never did so much or so good work in the religious training of children as it has done in the days of the modern Sunday-school. That may be even so, though some good judges still doubt it. But the real question is missed by that form of assertion. We are chiefly concerned with the inquiry in another shape. Has the family been kept up to its true place with the church, the Sunday-school, and the individual in their improved uses? And has the rapid development of the Sunday-school left the family *comparatively* in the shade, thus compelling it to a sicklier, less sturdy growth than it should be making? For we do not want simply the family of "the good old days." We need a much better one, if it is possible to have it, — as much better as the church or Sunday-school is than its former self. We are in pressing need of a family for the times, and for one equal to the enormous strain and work that is to come upon it in the near future. The barrenness of the field of literature in respect to the family is evidence of the neglect it meets. The next movement of the church through its Sunday-school system may well be towards a closer relation between the school and the home. Possibly the school may win its next success all the sooner if it make more direct contributions to the home instead of contenting itself with making drafts upon it.

This "Review" has already taken note of the complaints made of our common schools. It is certainly time that the limitations of the system were better understood. Its merits are well known. The system seems to be a practical necessity of American political institutions. Resting on universal suffrage, they demand popular intelligence for its safe use. The state alone appears to be in a position to secure this, and hence the present general approval of the education of the entire people by the state. In New England we long held to the opinion that the state should support both churches and schools. We have given up the former as incompatible with American political ideas, while firmly holding to the latter and pushing it vigorously over the country. In addition to its apparently necessary relation to the suffrage, the public school system has the great advantage of organized form and direction on the basis of carefully defined territorial divisions. The lack of this is a source of much mischief to our churches, compelling them, notwithstanding its merits, to work at a disadvantage which neither strictly political nor educational institutions dare risk.

And yet the creeds of Christians are not more variant than those of the educators. The substitution of the voluntary in place of the political principle in the treatment of schools would invite the chaos that now prevails in religious matters. The school system as now conducted is a kind of intermediate political institution between the family and the state, in which the child is further trained in the ideas of law, order, obedience, and self-restraint. But even here the voluntary system might have a word said in its behalf. It is, however, true that those who grow up to the work of life through the public schools have a kind of vigor and adaptation, though with a possible loss in originality, which others do not possess so generally. The economy of the system is also evidently great.

But these very advantages may lead us to forget that neither the schools of the church nor of the state, either separately or together, can be intrusted with all the work of education. The attempt to do this will lead to the loss of many of those precious elements of education already pointed out as the peculiar work of the family. It will do more than this. For we should thereby cut off the best feeding roots of the school itself. This mischief is already at work. It is safe to say that three fourths of American parents practically begin and end their own educational duties in the act of sending their children to the schoolhouse at the appointed hour. Whatever else may be done by them is classed among works of supererogation. Among the masses the parents are shifting their responsibilities upon the teachers. And the state is encouraging the teachers to make the best of it, and is just now looking for appliances to meet the incoming work, in the form of text-books on morals and manners. It is well to meet the emergency, but the way in which it is done should take into account the need of quickening the slumbering powers of the home. The State boards of education might go farther and consider the need of putting into every house tracts on the place and work of the family in education, and of instructing the people in the best ways to use the school and home in support of each other. The family and the school need to be thought into each other and worked together in the closest and most harmonious development of the two institutions. In the South particularly, where we are extending our common school system under peculiar conditions of society, it would seem imperative that we should remember the high state of domestic life with which the Northern common-school system began, and provide with greatest care for the Southern family as the natural and necessary support

of the Southern school. Without this provision, the common school system of the North can hardly be expected to repeat its successes there in the South; and nowhere do we wish to convert our schools, of either church or state, into religious and secular soup-kitchens for the encouragement of shiftlessness in the educational work of the home. That American self-respect which is learning to refuse to give or take the dole of bread until the best energies of self-exertion are called forth may be wisely taken into our confidence in the work of reforming the abuses of a system of an exclusively school education by the state. A system of purely state education might be well enough for Germany, where Bismarck applies the idea of state socialism, and the absolutism that underlies it, to the problems of economics. But this entire surrender to the state is an anomaly on American soil, except as it is at root part of the growth of the times, which inclines to carry on religious, industrial, and educational work in congregated forms of activity.

The highest possible development of the educational powers of the family has one other advantage, which I will name here. For I must pass over the peculiar facilities the home affords for the study of the minds of young children, which Dr. G. Stanley Hall has so ably set forth. As at present carried on, our school system is an avowed attempt to educate the whole people by educating the younger half of them, trusting to win in the end through a survival of the intelligent. This reliance on "the survival of the fittest" forgets here, as it does elsewhere, the reproductive powers of the unfit. It is also trying to force the stream higher than its natural fountain. This may be done, and sometimes must be. Yet it is at cost of power or with a waste of water. But if we do all we can through the home in connection with the school we have the advantages of natural forces already shown, and we also do something to educate the parents and children at the same time. Of course, the beginnings of such a work must be small; most great beginnings are, for that matter. The work of Dr. J. H. Vincent and Miss Ticknor in behalf of home studies has its valuable hints to the leaders of popular education by the state.

An able Scotch writer on law has made a shrewd remark, to the effect that those people who push so hard for the introduction of religious instruction into our public schools do not stop to think that they may thereby be contributing to the very disintegration of the family which they deplore. There is something in this for our reflection. We may, on account of the dangers from numer-

our godless homes, secure all the genuine, truly catholic instruction in religion and morals in our public schools that we can in self-consistency; but if parental attention be thereby turned away from its own obligations, the gains won on that field may turn out to be a serious loss. The alternative, as commonly put, that religion must be taught directly either by the church or by the school, with the usual conclusions of the extreme religionists on either side, does not quite cover the ground. It ignores the natural function of the family. And there is suggestiveness in another kindred saying of the same writer that, while the woman who teaches in the public school frequently becomes narrow, the instruction of the mother at home generally gives her more breadth. The mother has more of the advantages of nature on her side.

If there were space here to show the historic changes by which the family has steadily and surely declined from a maximum of political power to the very minimum of influence, this need of developing all the activities that are now left to it would be more apparent still. Later modern history traces the decline of the doctrine of the divine right of kings and the substitution of the idea of the rule of the people, which we are coming rather inconsiderately to assume to be that of the individual members of society. But a broader view shows that it is really the political power of the family that is passing away, and that it is the distorted and somewhat unnatural forms of it which still linger in the European uses of the family for political purposes. In her extension of the suffrage England has kept the political use of the family in mind through her system of household suffrage. Our own principle of manhood suffrage has done this much less distinctly. The tendency to simple individual suffrage, regardless of sex, is, of course, in the direction of the complete extinction of all formal political power of the family. From every way in which we may look at the family, society has been moving from it. In religion, education, economics, and law, the family has long been losing power in a transfer of its offices to the interests that centre in the individual or in those larger forms of congregated activity which have steadily grown into its early place.

But these remarks are enough, I trust, to suggest something of the work we may do through the channels yet open, or through those we may easily open in our country towns, for their recuperation. The family must be our main dependence. And the most hopeful thing about the problem is found in that very fact, which this article has tried to point out, that the best possible instrument

for the purposes of constructive work, either in the genesis or in the regeneration of society, — the family, — is already on the ground where the work is to be done, and in greater relative strength than anywhere else. It is the duty and privilege of the church to make more use of it. But to do this she must rid herself of much that savors of ecclesiasticism in that narrow form which, using the term literally, I have called congregationalism.

Samuel W. Dike.

ROYALTON, VT.

EDITORIAL.

PROGRESSIVE ORTHODOXY.

II. THE INCARNATION.

THE new thought respecting the Incarnation which we would now consider relates to the uniqueness of Jesus's humanity, the unity of his Person, and its significance.

I. The uniqueness of Jesus's humanity. The church has from the beginning maintained the reality of this humanity. The opposition which it has encountered has fastened successively upon its various elements. First it was denied that Jesus's body was real; then that He possessed a soul; then that his spirit or higher reason was homogeneous with ours; then that He had a human will. Each negation was at once confronted with an explicit affirmation, so that no article of our faith has been more analytically and fully confessed. In modern times the cultivation of history and improved methods of Biblical interpretation have greatly increased the degree of attention given to this subject. The New Theology appropriates the fruits of these investigations. It seeks in every way to attain to a just historic appreciation of the actual life in Palestine of the Man of Nazareth, and to give a truthful representation of his personal relations to his times and to the course of history. For this purpose it enters fearlessly and fully into the most critical and thorough examination of the proper sources of evidence. But it comes out from such an investigation with a clear, positive conviction that, regarded as a man, Jesus is not only like other men, but also different from other men; that his unlikeness is an aspect of the truth or reality of his perfect manhood, and the ground of his universal human helpfulness, especially of his ability to enable men each to fulfill the idea and purpose of his own personality. This development of the doctrine of our Lord's humanity is a characteristic and most important advance of modern theology, and we will therefore dwell upon it long enough to make evident its import.

1. The uniqueness of Jesus's humanity appears in its universality. Every other man finds a limitation of his nature more or less positive, more or less influential, in his peculiar temperament. Though ordinarily not determinative, at least as respects the higher forms of the mind's action, it is always a modifying and differentiating power. Somewhat higher than individualizing forces of this sort are those innate mental tendencies and aptitudes which prompt or facilitate different kinds of labor. Each man finds it easier to work in certain directions or ways than in others. And then there is an endless variety of personal force and character secured through the proportion of powers which creative wisdom allots. An accomplished critic has pointed out, if memory serves us, that Plato,

Milton, Edwards, Napoleon, John Howard, each possessed in a conspicuous degree the gift of imagination, and that it was the modification of this common endowment by other gifts with which it was associated that made one a speculative philosopher, another a poet, another a theologian, another a soldier, another a philanthropist. And thus it comes about that no one person is absolutely like or can adequately represent any other person. This peculiarity which distinguishes one man from another and from every other we call his individuality. It fits him for his place and calling. It is his distinction. But it is also his limitation.

The uniqueness of Christ's humanity appears in this, that it was not thus circumscribed. He was an individual man, but his individuality is his universality. He was "*the Son of Man.*"¹ That which distinguishes Him from all other men is that He represents them all. His separation from any one of us is that which brings Him near to every one of us. His peculiarity is that no man's nature is so peculiar that He cannot comprehend it. He has kinship with us all by being our common Head. His benevolence embraced all men of every race, age, and clime. Who-soever does his will is his mother, sister, brother. His words are not those of any school of thought. His death was for every man. The record, "in all points tempted like as we are," is as true for one reader as for another. A life so comprehensive and complete requires as its basis and prerequisite a nature equally universal. And in this — its recognized and evident universality — Christ's human nature is without a counterpart.

2. The uniqueness of his humanity is further manifest from its participation in the work of mediation between God and men. How essential is the part it sustains in this work is suggested by the Apostle's declaration, "one mediator, also, between God and men, *himself* man." This mediatorial office Jesus alone of all men sustains. He alone is Prophet, Priest, and King. So exalted, so transcendent are the services He renders that it is sometimes difficult to make real to our minds that it is through the human nature of Christ they are achieved. And since the Scriptures themselves assure us that the divine nature entered into this partnership by which heaven and earth are united, God and man are reconciled, it is very easy in the effulgence of the divine glory which invests the Redeemer to lose sight of that humanity which He ever bore, and by which He accomplished his delivering and saving work. Yet if we commit ourselves trustingly and fearlessly to the authoritative Scriptural representation we shall soon discover that the humanity of Christ is not set before us in the New Testament as sustaining merely a conditional or adminicular relation to a work whose intrinsic and essential value comes from another source. On the contrary, throughout its entire achievement we everywhere see as an integral and necessary part of it the obedience, suffering, sacrifice, victory, and glorification of a human nature as real as

¹ On the significance of this title see note by Dr. Westcott in *Speaker's Commentary*, ii. 33-35.

our own. That this achievement had a lustre and value transcending anything possible in a merely human experience is also true, as the faith of the church has ever held. But we are not to conceive of this as an arbitrary imputation of value. For this humanity was fashioned to be the perfect organ and instrument of revelation, to be freely swayed and controlled in all its movements by the will of God, to be more and more filled with his gifts as its powers expanded from infancy to maturity, to receive the Spirit without measure, to be transfigured by the indwelling Deity, to be glorified in God. All its experiences, whether active or passive, were those of a nature created capacious of Deity. This is true also of other men according to their measure. Indeed, it is the highest note and attribute of humanity at large. Christ could not be a representative man, and a mediator, if his humanity were not real. But it lies also in his mediatorship that He is the head of the race, and not a mere member of it, and that humanity in Him becomes receptive of the divine fullness, so that there are gathered up in Him all divine gifts for men.

3. And this leads to a yet higher peculiarity in which the uniqueness of his humanity is evident. The best gifts are personal. The gift of supreme and infinite love is personal. The divine gift to humanity is the Incarnation. "The Word became flesh." The uniqueness of Christ's humanity most evidently appears in this, that its entire existence is in personal union with the divine nature. Its coming into existence was by an incarnation of the divine Word. We touch here the most mysterious doctrine of Christianity. We approach it first of all as an attested fact. Certain questions respecting it, problems to which it necessarily gives rise, will be considered further on. Here we deal with it as a revealed fact. The Word became flesh not at Jesus's baptism, not at his resurrection or ascension, but this was the beginning of his life, that the second Person of the Trinity was made in the likeness of man, so that it was predicted that the holy thing which should be born should be called the Son of God, and that the Son of the Virgin should be named Immanuel; and when the event occurred it was announced to the shepherds: "There is born to you this day . . . a Saviour which is Christ the Lord;" and wise men, guided by the star, blended their rejoicings with those of the heavenly host, and when they saw the young child fell down and worshiped Him. Make of these accounts what we may, they are the fitting beginning of the historic life that then appeared, and its only adequate premise, as Origen long ago discerned. And if we pursue the narrative in either of the Gospels we constantly observe the same phenomena. The evidences of a complete human nature multiply as we read, but not less manifest is the one Person who is the centre to which all attributes and acts are ever referred, and so wondrously adjusted is all this that, in reviewing the history of the reception which these accounts have received from the great mass of readers, nothing is more striking and nothing more uniform than the conviction which has prevailed that, from the manger to the cross and from the cross to the throne, it is one and

only one Person who lived, suffered, died, and was believed to have risen from the tomb and to have ascended on high.

And this first distinct impression is only deepened by the most critical study. In no event of Jesus's history, at no moment, and in no occurrence, whether in the accounts given by the synoptists or in the more ideal representations of the fourth Gospel, is there disclosed anything like a division of his Person. If He is weary at the well his weariness is that of One conscious of his power to give living water, of which if a man drink he shall never thirst. If He is tempted it is with the voice still audible in the skies: "Thou art my beloved Son." If He is defenseless He knows that with a word legions of angels would gather for his protection. If He prays we hear the words: "Father, glorify Thou Me . . . with the glory which I had with Thee before the world was." So when we listen to his declarations respecting himself we are constantly reminded that his consciousness is unlike that of any mere man. We see a human countenance, but as we gaze it is transfigured. We look upon a human form, but as we behold it ascends and is glorified. For this Son of Man has power to forgive sins, and is come to save the lost and to give his life a ransom, and his flesh is meat indeed. And in the disclosures of prophecy this union of his humanity with divinity is set forth as indissoluble and eternal. What is commonly, though in too limited a way, called his mediatorial kingdom will come to an end when the creation, in the Person of its redemptive Head and Lord, will bow before the throne, and God will be all in all. That cycle of history introduced by Adam's transgression, or earlier in the sin of angelic spirits, will come to a close, and with it that form of dominion determined by the existence of unvanquished rebellion; but the end will be not only a consummation, but a new beginning, the beginning of a manifestation of the divine glory before impossible and unendurable. Yet still will there be a creation, and that creation will be exalted through its Head, and still at its head will stand the man Christ Jesus, forever receiving the revelations of infinite wisdom and love, forever dispensing them to the universe, and still to this Temple will the tribes go up, and in Him and through Him worship and adore.

II. The unity of Christ's Person. The thoughts thus far presented introduce us to the most difficult problem of Christian theology. They also, it is believed, prepare for its more adequate treatment. There are those who would dismiss it at once as insoluble and unpractical. But experience shows that such a treatment does not leave the fact to operate in its integrity, but results in one-sided or contradictory statements, in the practical acceptance of inferior and misleading theories, and in a loss of influential religious motives. Theories on such a subject must be imperfect and more or less tentative. They should be controlled by the facts, and should advance with increase in knowledge. But some theory men always will have, for it is an instinct of reason to combine, classify, and

hold by means of some governing conception. As a matter of fact, although the more important ecumenical councils proposed no dogma on this subject, a theory first authoritatively stated in the sixth century by a Byzantine emperor, Justin II., in his famous "Edict of Peace," and more fully developed in the symbol of the Sixth Council, and fraught with many and great practical evils, has dominated a large portion of Christendom to the present hour, and appears distinctly in so valuable and popular a work as Canon Liddon's "Bampton Lectures on Our Lord's Divinity." We cannot frame a complete theory, but there is a choice of theories, and the New Theology can at least point out positive advances and improvements of no inferior importance.

The unity of Christ's Person needs to be considered in three relations, namely, in its connection with the personality of the Being who became incarnate, with the act of Incarnation, and with the personal consciousness of the historic Christ.

It is a commonplace of theology that the personality of Christ is from the personality of the Logos. For long this position has been understood to imply the impersonality of the human nature and its subjection to the divine. Canon Liddon, following the theory to which we have just referred, treats Christ's manhood as a vesture or robe or instrument of the eternal Word. All its volitions are willed, he teaches, by God incarnate. Such a conception is inconsistent with the integrity of Christ's human nature, with the exemplary value of his obedience, with revealed facts in his life. It introduces a hopeless breach between the Jesus of history and the Christ of faith, and thus would bring about a decision of this leading Christological question of our time fatal to the claim of Christianity. But this unfortunate exaggeration should not prejudice us against the important truth that Christ's personality is directly and indissolubly connected with that of the divine Word. The one is a true revelation and outgrowth of the other. The personality of the Word originates the personality realized in the life of Christ, determines its character, gives to it its inward law, secures its unity, and this none the less, but rather all the more, because the humanity of our Lord is ideally complete and perfect.

The Scriptures reveal to us the second Person of the Trinity as the Word, and as the Son, of God. Both appellations lead us to think of God in his ethical nature. He is truth and He is love. The second Person in the Trinity represents to us God's disposition to reveal and impart himself. Why should God create? He has all the resources of wisdom, power, being, in himself. The reason or motive cannot be found in these perfections. He creates because He is love, and love in God as in man is self-communicative and self-imparting. Creation is divine expression, and it is something more. It is realization. When a distinguished author of fiction was told that the death of a certain character, a creation of her genius, had moved a friend as though personally bereaved, she expressed with greatest intensity the same feeling. Parents live again in

their children. Sonship in its highest conception is realization, — the image and reproduction of self-hood. The Love revealed in the eternal Son, the mystery of the divine Sonship, solves the mystery of creation. It determines also its character. The revealing and communicative purpose of the Father through the Son can only find its adequate expression in a nature in which there shall be a realization of the divine nature in the mode and form appropriate to creation. An ideal humanity is the culmination of such a realization. "The Word became flesh." He carries the creative — now also through sin the redemptive — purpose to its height of achievement. He creates a human soul which is as real and true a counterpart and realization of his own nature as He is himself the express image of the Father. And there is no more mystery in this than there is in God's creating at all. It is but one step further on and higher up than that of the first creation. The self-revealing, self-communicating Love of God, the Word and Son of God who created in the beginning, creates in "the fullness of the time" a nature which is the perfect counterpart of his own, its human side and means of realization, in order that divine revelation and impartation may reach their highest possible completeness and may not be hindered even by the malevolence and guilt of human sin. The mystery of the Incarnation, like that of creation, loses itself in the higher mystery of a Fatherhood and Sonship in the nature of God, — in other words, in the ineffable fullness of his love.

1. We start, therefore, with a conception of the human nature of Christ as created by the Word and Son of God for the realization in finite form of that which is his own personal characteristic, as created to express his truth and grace, and to share with Him in his Father's love. In its very idea and essence the human nature of Christ is adapted to such a purpose. It is finite, and the Word who created it is infinite. But we do not move in our thinking, if we think correctly on this subject, merely on this plane of contrasts. We may not forget them, but they are only a part of the truth. The divine and human natures in Christ are essentially related to each other. The human nature is the divine nature humanly expressed and realized. The one should be as closely connected with the other in our conception as a word with the thought it utters. The thought is unexpressed without the word. The word is empty save as it is the bearer of the thought. The relation is as intimate as this, but it is of a higher kind. A word is a breath, a transient, fugitive thing. Christ's human nature is a real image of the divine Word. That Word has personality. His word which He utters in creating the human soul of Christ is personal. The human nature of Christ is in finite form the personal word of that eternal Word. It is not a foreign nature. If it were we could not possibly retain at once its integrity and its personal union with the divine nature. The new and fundamental thought in modern Christology is the essential relation of the two natures, so that either can know and realize itself in the other. This being apprehended,

the standing difficulty with the doctrine is, if not removed, so reduced that it ceases to be an objection.

2. This brings us to our second point, the act of incarnation as constitutive of the unity of Christ's Person. We have as elements of the union the divine nature as possessed by the Logos, or in that mode of being which characterizes his existence, and an ideally perfect humanity. Such a human nature must be personal. The divine nature in the Logos also is personal. Yet neither in itself is a person. The Logos is a person only with, in, and through the Father and the Spirit. The human nature is a person only with, in, and through the Logos. The central point of Christ's personality falls into the central point of Absolute Personality. Otherwise a person would be the object of supreme worship exterior to and additional to the one only God. Recent writers who have derived the personality of Christ from the human nature, or else have made it simply a resultant of the union of natures, have not duly guarded this point. They have had a truth at heart, the vindication of the reality of Jesus's humanity. An impersonal human nature, they have seen, is something defective and unreal. But in recovering this essential truth, it is not necessary to go to either of the extremes just indicated. The constitutive act for Christ's Person is the union of two natures. One of these, the human, is only potentially personal, and is capable, by its very constitution, of entering into a divine life, of finding the truth of its existence in God. The other is a particular mode of the divine being, not in itself a person, but the bearer of a personal principle, and capable of self-realization in a human life. The act of incarnation is the union of these two.

3. The self-consciousness of Jesus. We have noticed before what it is as disclosed to us in the evangelical narratives. We consider it now in its basis and necessary form.

All our experiences arise from our constitution as embodied spirits, and our entire consciousness reflects this union of body and soul. So Christ's history has for its foundation the union of two natures. His personality presupposes this union. It is formative for his life and consciousness, just as the constitution of the soul in union with the body is the foundation of its history. The analogy is not perfect, but in both cases alike two elements without confusion or loss of properties are so united as to be the germ of a development. The personality of Christ existed primarily as a latent power, as does all other human personality. And as the basis was complex, so the unfolding consciousness; never simply divine, never merely human; never the two in addition, or collocation, or separation, the one remaining unaffected by the other; never confused, blended, interchanged. That which is divine shines in and through what is human; that which is human possesses and therefore can reveal what is divine. It is like the union in physics of force and matter, only without there being on either side inertia. It is like the union of reason and understanding in rational thought,

only it is far higher than a harmony of faculties. The divine nature and the human interpenetrate each the other. The divine informs the human. The human receives and expresses the divine. The one in condescending love and sympathy makes everything belonging to the other its own. The latter apprehends whatever the former has as its own good, the truth, the perfection in which it finds its own fulfillment. And of this process, which is ever reciprocal, there is in consciousness a centre. It is the personality of the creative Word, but not simply this. It is the personality of the created nature, but not merely this. It is the one as affected by the other. It is the latter fulfilled in the former. It is that point of rest and union, and therefore of life and power, where the divine nature realizes the experiences of the human as its own, where the human realizes that its completeness and perfection are in God. It is the centre of a divine-human consciousness, and this personal centre is the God-Man.

This personality was not fully realized in the beginning. There was not only growth of the humanity of Jesus, but a progressive union with the divine. Here is the truth in the theories of the Kenotists, who maintain that the Word, at the Incarnation, laid aside, or suspended the exercise of, his attributes of omniscience, omnipotence, and the like. This is but a clumsy and somewhat violent and unethical method of appropriating certain undeniable facts; such as the limitation of Jesus's knowledge, the perfect human reality of his earthly life, the veritable growth of his consciousness and personality from the moment of the Incarnation. The Incarnation itself, though real at the beginning, was also a process which had steps which the records of Jesus's life enable us in some degree to trace and understand. At every stage his history had a meaning for himself. Not only his birth, but his visit to the Temple, his baptism, his temptation, transfiguration, crucifixion, resurrection, were epochs in his consciousness, events fraught with meaning and new powers for his own Person. The babe of Bethlehem resting in its mother's arms was not yet in personality the sleepless sufferer of Gethsemane; the marred and stricken victim on the cross was not yet the Son of Man ascending in the cloud of the Father's glory, the exalted and enthroned Mediator, who is to be the fully manifested Head of the new creation. His life is a history. It is also a divine purpose, a plan of revelation and impartation which includes creation, redemption, and the glories of the eternal reign. On his head are many crowns. The life of Jesus should be studied as such a history. Everything in his earthly career is preparatory to the heavenly for himself as for others. Everything human in it brings God near to us while remaining most truly human. Everything divine in it is adjusted to such a medium and progress of revelation, and to all its acts of righteousness and holy love.

III. We have already entered upon the third phase of our subject, the significance of his Person. His advent is a part of "the purpose of creation." The motive of redemption lies nearest to us in our consciousness

of sin and guilt. But redemption itself cannot be understood apart from creation and its end. Accordingly the apostle whose presentation, in his earlier writings, of man's sin and misery and of Christ's propitiatory sacrifice has shaped Western theology, in his later epistles connects the entire work of redemption with Christ considered as the Creator and the Final Cause of the universe; He who is the Head of the redeemed body, the church, is before all things, and in Him all things consist, and through Him all things are reconciled, whether things upon the earth or things in the heavens. The same conception is dominant in the Gospel and the Epistles of John.

Christ is not only the earthly culmination, but also the eternal source and principle, of revelation. He who created all things is *ipso facto* the Revealer. In the Incarnation He has carried revelation to its highest conceivable stage and mode, however augmented it may be in degree and power. Were the divine Being at any point in the future to cease to make himself known through this method of real manifestation there would be retrogression and decline in God's self-communication to his creatures.

Christ is the Head of the church. All its members are united to each other in Him. We cannot suppose this relation to terminate in the triumph of his kingdom. It is moral and spiritual. Gratitude for redemption can never be exhausted nor superseded. When we further reflect that redemption recovers the image and likeness in which man was created, and which were first fully shown in Jesus, we see that his Headship has a foundation in the permanent constitution of the soul, and is fitly as enduring as its immortality.

When, by the aid of hints and suggestions of revelation, we look out still more widely upon the universe that is and is to be we see an equally imperishable and yet vaster unity. The essence of all religion is communion with God. The most perfect realization, and therefore the most adequate medium and guarantee of such fellowship, are given in the Incarnation. All the elements of a final, perfect, absolute religion for all finite spirits are realized and made available in the Person of the God-Man. It is fitting that such a Person should be, and should always be, not only the Head of the redeemed, but also the Head of all other holy beings in the entire creation. This is his position according to the Scriptures, and nothing can be conceived more congruous and rational.

Within the narrower range of vision opened to us in the history of the earth and of man science is beginning to discover the traces of a vast progress and development. Such an evolution looks to an Incarnation as its adequate goal. All things point to man, and man is perfected in the Son of Man. The only idea which fulfills the aspirations and harmonizes the discords in man's religious history is such a union of transcendence and immanence, necessity and liberty, idea and fact, law and grace, as meets us in Christ. The history of religion leads on and up to Him, and He possesses all the resources requisite for its greatest possible future

growth. He is the Alpha and Omega; the Absolute, revealed; the Infinite, personally disclosed; the eternal Power that makes for righteousness, realized in the Righteous One. The endeavor to Christologize theology, that is, to make Christ the centre, is, in the last analysis, simply a return to reality, to the truth of fact, of history, of creation, of humanity, of the divine method of revelation, of the actual government and the eternal kingdom of God. It is thinking God's thoughts after Him in his own disclosures of his being, character, and will. A theology which is not Christocentric is like a Ptolemaic astronomy, — it is out of true relation to the earth and the heavens, to God and his universe.

What has been said implies the absoluteness of Christianity. It is the religion of the cross and of redemption; and it is more. It is the religion of nature and reason as well. Its foundations were laid in creation, in the constitution of the human soul, in its essential relations to the nature of God. It meets the obstacles interposed by sin and guilt, by acts of redeeming love which are its glory; but its ultimate reason and motive are to be found in the ethical nature of God, which caused Him to will that the good which is original and eternal in Him should be imparted to beings made to be partakers of the divine nature. It comes into existence through the fulfillment of an absolute purpose of divine self-revelation and self-communication. As it is not in its origin contingent upon sin, so it is not to pass away with the conquest of evil. The church has always had some sense of this truth of the essential supremacy of Christianity. Cyprian had never persuaded men that there is no salvation outside of the pale of the church had not Peter, filled with the Holy Ghost, proclaimed that there is but one name wherein we must be saved. The caricature implies the original, the counterfeit the genuine. The church needs to-day, in all its thought and life, the stiffening power and the stimulus of this truth of the absoluteness of Christianity. It is gained by a right apprehension of the Incarnation. And it is, in our judgment, one of the greatest services the New Theology is doing, that it is making more and more evident and familiar both the premise and the conclusion of this great argument, developing the Biblical teachings which authorize it and the auxiliary testimonies which are becoming available through the modern study of the history of religion and through the progress of science.

We cannot dwell as we would upon the immediately practical advantages of a theology which builds upon the fact and doctrine of the Incarnation. It is evident that the more clearly the reality and worth of the Person of Christ are discerned the stronger becomes the motive to every Christian virtue. Nothing, as we have said, at the present time is more needed in this sphere than a firmer conviction of the solidity, the reality, the absolute supremacy of the gospel. Make its central Person contingent, relative, transitory, and such is the outlook of men to-day, and such the whole attitude of their minds to truth, that they cannot be won to that absolute devotion to Christ which is essential to Christian living and Christian work. All men and all generations that have pow-

erfully advanced Christ's kingdom have first been subdued by Him. He was their absolute Lord. How, with the expansion of knowledge characteristic of our age, how, to-day, is the Person of Christ to fill the vision of his followers as He filled that of the martyr church? The solution of the problem, it is believed, is to be found in such an advanced doctrine of the Incarnation as that we have attempted to outline. With the larger knowledge of creation there should be gained a truer perception of what Dr. Westcott has felicitously called "The Gospel of Creation."¹ The gospel of redemption will not thereby be obscured, but it will be set in larger relations.

We do not claim for the New Theology in its treatment of the doctrine of the Incarnation any exclusive originality. Fruitful suggestions reaching beyond the statements of creeds and the ordinary practice of the church lie all along the path of its history. For half a century it has been specially prominent in theological investigations and controversies. Our contention is that the New Theology is systemizing the results of these discussions and applying them, that it is an advance upon previous efforts in the same field, and that its merits in this regard entitle it to friendly consideration, and are a pledge of its usefulness. And for the sake of distinctness we will close with a concise summary of points in which we think that this progress is specially manifest. 1. The New Theology has a better understanding than the old of Christ's humanity, — its historic reality, its universality, its essential relation to the divine nature, its personality. 2. It has a better apprehension of Christ's personality — the personal union in Him of divinity and humanity. Neither nature is sacrificed to the other, and such a conception of each is gained that their union appears as the necessary basis of the one historic, personal life. 3. It has a better understanding of the actual history of that life, whether considered in its relation to the divine plan of creation and revelation, or to the actual events in its earthly career, or to its state of exaltation and glorification. 4. It has a better understanding of the revealed central position of Christ in the universe, and of the absoluteness of Christianity. 5. It is consequently in a better position to justify and develop the motives to Christian virtue and activity.

The question which lies nearest the heart of all modern disputes in theology is the one already stated: Is the Jesus whose life we know on its human side the Christ in whom religious faith finds its appropriate and permanently satisfying object? Stated philosophically, all modern conceptions of Christ and of Christianity reduce to these three: We have either the historical without the ideal, or the ideal without the historical, or the union of both. We maintain that the New Theology answers this fundamental question more philosophically, more Biblically, more practically, than any preceding theology. The Jesus of history is the Christ of faith; the Christ of faith is God revealed and known.

¹ See his instructive and admirable essay with this title in *The Epistles of St. John*, pp. 273-315. London: Macmillan & Co. 1883.

THE NEEDLESS DISPARAGEMENT OF A NOBLE PROFESSION.

THE Christian ministry is sometimes put into comparison with other professions with regard to its attractiveness for educated young men. It is not our purpose to undertake that comparison, but to call attention to certain conditions needlessly imposed upon the ministry, and which are likely to repel those who otherwise would gladly choose the profession of preaching.

To certain kinds of motive the ministry is and should be unattractive. It involves hard work, some personal privation, and small pecuniary gain. It also must meet the discouragement which comes from the incasing of men in worldliness and their consequent feebleness of response to religious truth. Some of these limitations and discouragements may, it is true, be exaggerated, and also over against them are valuable compensations; but it is not to be expected that the preacher will have a life of ease, of rapid success, or of large emolument. Neither is it believed that young men of real Christian devotion are dismayed by any of those conditions which are inseparable from the character of the gospel and the character of men. Ministers are not to be desired who are unwilling to endure hardship as good soldiers of Christ Jesus.

There are, however, certain customs and standards imposed at the entrance and during the exercise of the ministry which create needless restriction and have a tendency to hamper the legitimate freedom of preachers. It is often objected that pecuniary aid is damaging to the independence and self-respect of students for the ministry, and it is not denied that gifts of money should be judiciously bestowed in order that the evils of such benevolence may be avoided. But the danger from this source is inappreciable as compared with certain customs and tendencies which we are about to specify. There are some features of the ministry as it is at present exercised which are making a distinct and unfavorable impression on intelligent young men.

1. Introduction to the ministry is badly managed. If an acquaintance nearly through his college course were considering the claims of the ministry as against other professions the last place we should carry him to would be the session of an examining council. Almost without exception the ministry would be seen in a bad light. The exercises do not command respect. Perfect honesty on the part of the "candidate" is then a dangerous virtue. There is little encouragement to disclose one's views frankly, but, on the contrary, the temptation is strong to speak cautiously and even evasively. The person under examination is not at all certain that he will be dealt with kindly and fairly, or even at the start that the presumptions are all in his favor. He may be put on the defensive, and annoyed with puzzling questions. He congratulates himself if he gets through without contradicting his own statements or expressing opinions which he does not really hold. The best qualifications are coolness, shrewdness, readiness, wit. One who is about to undergo this ordeal is

advised not to air all his speculations, and not to commit himself on doctrines which happen to be in controversy. If he draws up a written statement he can hardly help framing it so that it will be likely to meet the approval of the council. If this is the customary conduct of councils it would seem that the dangers to self-respect from such trifling pecuniary aid as he may have received are not worth mentioning by the side of these insidious temptations to be diplomatic. It is not maintained that all examinations are of this character. The impressions made are sometimes delightful and spiritual. But the council so frequently resolves itself into a kind of inquisition that the effect is what has just been described. Besides, the occasion is public. The youth stands before the people to whom he is to minister, a comparative stranger to them, to be questioned on difficult and profound subjects. He naturally wishes to make a favorable impression, yet knows that at any moment he may be surprised into some unfortunate observation or ambiguous utterance.

What is going through the mind of the college student in the back pew who has unfortunately found his way to the place? He is recalling the urgent appeals which older clergymen have made to young men to enter the ministry. He has heard their laments because other pursuits are considered more inviting, and has heard them deplore the rush into other callings, with all it indicates of worldliness and selfishness. And now they have before them a young man who has chosen the ministry, who has pursued a long course of study, who has so far won the confidence of a Christian church that he has been invited to its pastorate. But what are they doing? They are asking, almost insisting, that he shall present a comprehensive theological statement which shall be in every important respect entirely satisfactory to them all. It might be thought from appearances that these older men resented his determination to be a preacher, and at the most would consent somewhat doubtfully to *permit* him to try the experiment. Do not these usages into which examining councils have fallen argue something wrong in the method? And do they not needlessly create a prejudice against the ministry? Will not our friend in the corner ask himself if he can be a minister and preserve perfect honesty and freedom of thought?

The conference of a council with the pastor-elect of a church has, or might have, many advantages. It is a safeguard which should not be relinquished. But it is becoming a serious question whether the evils and misuse do not already outweigh the existing advantages, and therefore whether the method of introducing a youth to the ministry does not need modification. Would it not be better if the entire session were private, for friendly conference? After examination the council holds private executive session that opinions may be freely expressed. Why not hold the examination, if it must so be called, or the conference, under the same conditions? If this may not be, then by all means a different spirit should animate the public proceedings. It should be felt by those present that the presumptions are all in favor of the young man who stands ready to

enter into the solemn obligations of the Christian ministry. We are not indifferent to the importance of correct theological views, but it is evident that the examining council of to-day is a very awkward device for discovering real opinions, and that it presents a temptation to the partial concealment of opinions. Here, then, is a practice which in the majority of cases has a tendency to disparage the ministry and to repel young men from it.

2. The traditional theory of pastoral work puts the ministry needlessly in an unfavorable light. Parish visitation especially has become burdensome and ineffective on account of foolish exactions. The minister of the colonial period went from house to house for the excellent reason that he usually found all the members of families at home. The minister of to-day goes from house to house for the very poor reason that ministers have always done so, and in spite of the fact that he now finds only the women of his congregation at home. He may never be seen by the men at their places of business, and may have but the slightest acquaintance with the young people, yet so long as he regularly visits the residences of his parishioners no complaint is made. When a minister begins his work he may properly go to all the houses to know where his people live and to make the acquaintance of those whom he may find. But afterwards it is a foolish exaction to demand that whatever else he leaves undone he shall at any rate make this round of the houses. Visitation should be regulated by need. A pastor does not wish to be released from visiting, but he should be at liberty to cultivate acquaintance in the most effective methods. There are always the sick and sorrowing, the strangers, and those without who should be brought under Christian influences, to engage a pastor's attention. These needs as they arise furnish a better rule for visitation than anything so artificial as an annual or semi-annual round of hasty calls. No pastor finds such personal ministration irksome. The question is sometimes put to a professor who has been a pastor if it is not a great relief to be free from pastoral work. The question has in view the traditional theory of visitation as a round of official visits. The pastor's feeling is not dislike of personal work, but dissatisfaction because it accomplishes so little. Tradition in this respect has not changed as rapidly as conditions of society have changed. The ministry is cheapened because so much time and force are wasted. When parishes trust ministers to their own judgment, and assume that visits are made where they are needed, one purely artificial demand will no longer be imposed on the ministry to its prejudice.

3. The standards by which preaching is judged, even by religious people, are such as to make the ministry unattractive. When a young man hears the criticisms which are passed on preachers by members of their own churches he may be excused if he shrinks from subjecting himself to such comments. Both the narrowness and injustice of current criticism as indicating low standards of success will be so quickly recognized that it is not necessary to particularize. A preacher is treated as if it were

his function to please and interest all the members of the congregation. Solidity and worth are of less value than popularity. Now a preacher is not to deprecate criticism. It would be unfortunate if ministers were approved no matter what the quality and spirit of their preaching may be. Healthy criticism has a proper use. But the application of artificial and unchristian tests, which is too common, doubtless deters many a gifted man from entering the ministry. If he is sensitive he feels that he can serve Christ more effectively in another station. It is useless to argue that one who is held back by such considerations is not worthy to be a preacher. When fitness is not conspicuous the scale of decision must be turned by reasons which have to do with temperament, taste, and circumstance. If the ministry is hampered by conditions which are foreign to the gospel, that may be a reason why this or that person should not enter it. These cheap and secular estimates are quite as likely to be put upon preaching in small as in large communities. In villages the church is the one public interest in a quiet life, and, also, each person considers himself of more relative importance than in a large city church.

The remedy for this evil is perfectly simple. Every one should determine that for his part he will no longer fall in with customs which are so damaging to the repute and the effectiveness of the ministry. Every minister thus, as some ministers do, may so sit in council that every word from his lips shall be an encouragement to the Christian brother who is under examination. The impression made may be that the very best things are expected, that error is discovered only for the sake of giving kindly warning against it, that only by reason of very grievous errors will the privilege of preaching the gospel be refused.

Every Christian should resolve to make no unreasonable exaction on the time of his pastor, and should give him to understand that those who really need him have the first claim. And as for preaching, it not only seems, but actually is, quite another thing when the Christian hearer prays for its success and humbly endeavors to make his life reflect the truth.

In a word, any one can know whether he is urging or cherishing unreasonable expectations, and can lay them aside. A difficulty is that the coöperative relation of church and ministry has been much reduced, and that, therefore, the ministry has by so much become irksome or unattractive. Whatever can be done to revive hearty and general coöperation will restore, so far forth, the power and therefore the dignity of the noblest of professions.

ENGLAND AND RUSSIA IN THE EAST.

THE advance of Russia into the regions of Central Asia is often referred to under the term "Russian aggression." The whole movement is apt to be considered as simply a menace to England. Some of the more recent English books which chronicle this advance say as much in their titles, as "The Russians at the Gates of Herat," meaning thereby — at the gates of India.

Without doubt Russia does intend to menace England through this increasing proximity to her Eastern possessions. So long as England holds Russia back from Constantinople Russia will threaten India. The ultimate object is not India, but Constantinople. India is simply the one accessible part of the British Empire. Even Napoleon, despairing of the invasion of England, conceived the project of invading India from the North, and formed an alliance with Alexander I. to that end.

We are not, however, to suppose that Russia has no natural and independent ambitions towards the East. From the days of Peter the Great she has sought to extend her boundaries eastward as well as southward. The purpose then formed has been steadily adhered to, and the plans for its execution have grown more and more systematic. The rapid advances of Russia which have of late marked her progress in the East are largely due to the establishment of military colonies. The ground once taken is never relinquished. It is made the base for further progress. And it must be confessed that Russia has shown a natural aptitude for dealing with the peoples which lie along her path. The process thus far has been not so much that of conquest as of absorption. Russia never alienates those whom she brings under her sway. They are at once incorporated into the empire, and every career of honor and power is opened to them. Even the language is made use of to identify individuals of the subject races more closely with their masters. "Russia's Asiatic subjects," says Mr. Charles Marvin, "have a happy way of identifying themselves with their masters, which our language renders impossible in the case of India; they turn their names into Russian by placing an 'off' (son) at the end of them. Alikhanoff is simply Ali Khan with an 'off' added to it." And then he adds by contrast, "When Sir Peter Lumsden proceeded to the Afghan frontier he took with him from London a very accomplished Indian official as interpreter, also, curiously enough, one Ali Khan. He was highly educated and thoroughly devoted to England, but he had never thought of identifying himself with us by changing his name from Ali Khan to Mr. Alikhanson, or, better still, Mr. Alison." Something of this power of absorption of subject races is doubtless owing to the fact that Russia does not impose too high a civilization upon them. The change is not too violent. Still it is a change. Order is maintained, avenues of trade are opened up, and the nomadic gradually gives way before the settled and established.

The Russian advance, then, into Central Asia cannot be looked upon as simply a menace to England in India. Russia has the same *right* in the East, if such a term can be used in either case, that England has. And she has an office to fulfill in civilization, not so exalted as that of England, but real and necessary. It is absurd to speak of the Russian advance as Russian aggression, so far as the peoples and races of the East are concerned, unless we apply the same term to all European nations which have acquired Asiatic possessions. England, for example, gained her supremacy in India through a series of conquests. Lord

Clive simply laid the foundations of the Indian Empire. From Clive to Wellington, India was the training school for British soldiers, very much as Central Asia now is for the Russian army. India was not secured by a battle or through a campaign, but by a system of "aggression." The present century has witnessed a constant augmentation of territory under British possession. In 1803 the Duke of Wellington, then Sir Arthur Wellesley, secured a large accession of territory by the overthrow of the Mahratta power. In 1814 a war with the Gorka State of Nepal still further enlarged the English dominion, and the same result followed the war of 1817-18, in which the Mahratta power was finally destroyed. A war with the Burmese in 1824-25 led to large accessions of territory on the eastern frontier. Sinde was annexed in 1843, the Punjaub in 1849, and the kingdom of Oude in 1856. England and Russia, therefore, meet in the East, because the same policy of aggression or expansion pursued by each has brought them together.

In the event of war between England and Russia upon the present issue the sympathies of Christendom will go with England. The struggle for peace, while the necessary preparation for war is diligently going on, gives a moral dignity to the position of the English Ministry. The attempt to establish the principle of arbitration is a brilliant move in statesmanship. If Mr. Gladstone can carry it through, he can afford to concede much in the matter of boundary lines. The moral sentiment of Europe is worth more in the future relations of England and Russia than any slight gain of prestige in the eyes of the Eastern peoples. For the "Eastern Question" is fast becoming a European question, in which any nation of Europe may at any time be called upon to take part. We have said that in the event of war upon the *present issue*, the sympathies of Christendom will be with England. Boundaries are better settled by arbitration than by conflict. The danger is that a war cannot be held to the question of an Eastern boundary, and if a war between England and Russia should become general in its motive and design, it would bring out the moral weakness of England in her support of the Turk in Europe. Christendom has had enough of the Turk. He has forfeited all right to a place in Europe. He is too costly an ally for any Christian nation. If the alternative is allowed to present itself, — the Russian or the Turk in Constantinople, — England must count the cost of her alliance. Her staunchest friends are becoming very weary of the strain which this alliance has long put upon their friendship and trust.

England and Russia as Eastern powers have their distinct offices in the work of civilization. We have referred to the method of Russia in her work among the tribes and races of the North. The method is adapted to the races which she absorbs and is for the present adequate. Of the work of England in India it is enough to point out the contrast in purpose and method between the England of the East India Company and the England of to-day. The conquest of India preceded without anticipating the moralities of modern warfare. And the early occupation of

the country gave no sign of a desire for even material improvement. After a century and a half of British occupancy through the East India Company Burke uttered this impeachment of the government : " England has erected no churches, no hospitals, no palaces, no schools ; England has built no bridges, made no high roads, cut no navigations, dug out no reservoirs. Every other conqueror of every other description has left some monument either of state or beneficence behind him. Were we to be driven out of India this day nothing would remain to tell that it had been possessed during the inglorious period of our dominion by anything better than the orang-outang or the tiger." Of course the disposition of England toward the moral and religious condition of India was in harmony with the facts declared in this impeachment. The English Church, by the pen of Sydney Smith, ridiculed the idea of missions, and the government arrested the early missionaries. The first battle in behalf of India was fought and won in the House of Commons, under the leadership of Wilberforce, in 1812-13, in connection with the renewal of the charter of the East India Company. Wilberforce was the hero of religious toleration no less than of emancipation. He awakened the conscience of England to the moral needs of India. He defined the responsibilities of the government in its attempt to restrict religious instruction. He set free the spirit of religious enthusiasm, and gave it an impulse toward missions. He made it possible for England to impart her own moral and religious life to India, to become the benefactor and instructor of its peoples. And the record of England in her treatment of India under this change of sentiment and method gives one of the brightest pages in the history of the century. The England of the nineteenth century has nobly redeemed the faults and the crimes of the England of the sixteenth and seventeenth centuries. There is nothing grander or more significant in religious history than the conversion of England to her Christian duty toward India. It is the pledge and the prophecy of the conversion of India to Christianity.

CRITICAL APPENDIX TO VOLUME III.

PROFESSOR EZRA ABBOT'S NOTES TO SCRIVENER'S "PLAIN INTRODUCTION TO THE CRITICISM OF THE NEW TESTAMENT."

UPON the appearance of the third revised and enlarged edition of Dr. Scrivener's "Introduction," the late Dr. Ezra Abbot was invited to review it in our pages. He kindly acceded to this request, and was engaged in the work when the progress of the illness which proved fatal compelled him to desist. His successor in office and personal friend, Dr. Thayer, has collected the memoranda which he left, the accumulation of many studious years, and has added to them numerous contributions furnished for this purpose by Mr. J. Rendel Harris, Professor Warfield, and Dr. C. R. Gregory. The whole, together with an Introductory Note by Professor Thayer, will be published as a Critical Appendix to the Third Volume of this "Review," and will be found to be an indispensable supple-

ment to a work which is generally recognized as the leading text-book in New Testament Criticism. It will make a pamphlet of more than fifty pages, and will be sent, without charge, with their August number, to all our subscribers who may apply for it before July 1. Subscribers in England will please communicate with Messrs. Ward, Lock & Co., Salisbury Square, London; in America, with Messrs. Houghton, Mifflin & Co., Boston, Mass. The pamphlet will also be sold separately. Price fifty cents.

BIBLICAL AND HISTORICAL CRITICISM.

THE SONG OF SOLOMON.

IN what I have to offer concerning Solomon's Song I shall not enter into the question of its canonicity except to say that in the rabbinical discussions which followed the destruction of Jerusalem, and which seem to have resulted in fixing the Old Testament Canon, while some doubted, the majority decided that this book was properly a part of the Jewish Scriptures. In effect this is the earliest information we have as to the estimation in which the book was held among the ancient Jews. Josephus, indeed, affirms that the Jews have twenty-two books (the minor prophets are counted as one) which are justly believed to be divine; but he leaves it uncertain whether he includes this among them. The fact that the Septuagint translation includes this Song might seem at first a weighty testimony in its favor. But the Alexandrian Jews appear to have been without the reverence for the Canon which prevailed in Palestine, as may be judged from the fact that they accepted the Apocryphal books in general with little discrimination; so that whilst their opinion has finally prevailed in the Roman Catholic Church (as decreed in the Council of Trent) it has little weight with critical scholars. As to the opinion of the early Christian Church little more can be said than that they accepted the judgment of the Palestinian rabbis as decisive, and received this book, as they did the rest of the Canon, without question, at their hands.

Until recent times Solomon's Song has been almost universally regarded, both by Jews and Christians, as an allegory representing — under guise of the affection between husband and wife, or a lover and his betrothed — some higher spiritual relation. I shall have occasion later to refer to the great variety of interpretations which have been advanced under this general view. Most of these interpretations, following the lead of Origen, find the poem expressive of the affection between God and his people; and the headings of the chapters in our common version will give a fair idea of their spirit and scope. This allegorical view of the Song of Songs was supposed to be necessary in order to establish its religious character, and its right to be a part of Holy Scripture. Still it could hardly escape the notice of an exact reader that the book had a certain realistic aspect; or, in other words, that there were things about it indicating the intention of the author to convey a real narrative. Hence arose a modification of the allegorical view, commonly called the mystical, which recognized a literal basis of the higher spiritual teaching. The celebrated Dutch publicist, Hugo Grotius, was the first to bring this view into prominence.

Bossuet, the great French preacher, in his "Commentary on Canticles," followed in the same line; and *his* view was accepted in the main, as "at least affording some light on an obscure subject," by Lowth, author of the "Lectures on Hebrew Poetry." Lowth's account of the theory of Bossuet, slightly abbreviated, is as follows: The poem is divided into seven parts, corresponding to the seven days of the marriage feast among the Jews. The bridegroom, who is represented in the character of a shepherd, goes forth every morning to the accustomed occupations of a rural and pastoral life. He returns at night. The bride laments his absence; she seeks him and brings him home; she loses and seeks him again, though with different success. She complains, languishes, indites messages, indulges her passion in describing his person, etc. A dramatic form is evident, though, as Lowth thinks, of an inferior species. Bossuet made more of this.

The way was prepared by the labors of these men for the introduction of the purely literal view, which has since increasingly prevailed. This had had some advocates from early times. Thus Theodore of Mopuestia, a celebrated scholar of Syria, about A. D. 400, maintained that the Song of Solomon was of an immoral character, and should be excluded from the Canon. For this with other heresies he was condemned and anathematized at the second Council of Constantinople a hundred years later. In 1554 Sebastian Castellio, for the like cause, was accused before the Senate of Geneva, and banished from the city.

The eminent German critic J. D. Michaelis, commenting on Lowth's great work, maintained that the Song is the portrayal of a pure conjugal love. His notes were incorporated by Lowth in the second edition of his lectures. A certain coarseness characterized the view of Michaelis. The opposite was true of Herder, in his treatise entitled, "Songs of Love the Oldest and Sweetest in the East." Herder regarded the book as made up of pure and beautiful, but disconnected, poems. His view found favor with Eichhorn among scholars, and at first with the poet Goethe, though he is said afterwards to have accepted that of Jacobi. Herder still commands a large following.

In 1771 J. T. Jacobi propounded his interpretation, which has grown in favor to the present time. According to Jacobi, the poem represents King Solomon as trying to win away a beautiful maiden, whom he has chanced to meet in the country, from the shepherd lover to whom she had been previously betrothed; but her true affection is proof even against the seductions of royalty, and the result is the glorious triumph of her constancy. This view, presented rudely and imperfectly by Jacobi, struggled to hold its ground, gaining a few supporters, — Ständler in 1792, Ammon in 1794, notably Umbreit in 1820, — till it was finally adopted by Ewald in 1826, whose critical acumen, united with the authority of his great name, secured for it a wider currency. Hitzig (1855), Ginsburg (1857), Renan (1860), became advocates of this view. Robertson Smith in an admirable article in the "Encyclopedia Britannica" is its latest exponent.

I need only mention in addition the theory of Delitzsch, who finds a dramatic form in the poem (though without supposing that it was ever acted), and thinks it was written by Solomon, and portrays his love to a peasant maiden whom he made his wife, and learned from her the sweetness of pure conjugal affection as contrasted with the evils necessarily attending polygamy.

I shall be compelled, in order to do any justice to my subject, briefly to criticise the interpretations that have been mentioned, and to show why the greater part of them must be dismissed as untenable.

And first, as to the allegorical interpretations in general. It is a serious argument against this whole class of views that the Song itself affords no clue to any spiritual meaning which it is intended to teach. It differs in this respect from all other Scripture allegories. There are many instances of the use of this figure in the Old Testament, but there is no other in which the allegorical intention is not made entirely clear. This is especially true of those passages in Ezekiel, Hosea, and elsewhere, which liken the relation of God with his people to that between husband and wife. In the utter absence of this feature in the Song of Songs the interpreter is shut up to one of two courses. He can regard it as expressive in a general sense merely of the love between God and the Church; but in that case the book creates the impression of wearisome sameness, being made up of intense, but largely similar, asseverations and reiterations of love. If, on the other hand, the poem is conceived as exhibiting the divine love and that of the Church in some continuous history or progressive series of events, which is the truer use of allegory, then the absence of any clue to guide the thought leaves the mind free to an unlimited range of interpretation.

The book has thus been supposed to describe the history of Israel from the exodus to the third temple (the "Chaldee Paraphrase"); the contemporaneous history of Israel under Solomon (Luther); the longing of the remnant of the ten tribes, after the dispersal of their main body, to come under the sway of the good king Hezekiah (Zug); the relation of the Israelitish king to the heathen world about him, and his desire, and that of his people, for their conversion (Hahn); the relation between the active and reflective intellect (Mediæval Rabbis); Solomon's loving intercourse with Wisdom. As applied to Christian times, it has been supposed to portray the history of the legal and evangelical Churches, with especial reference to Peter Waldo and other mediæval worthies (Brightman); the disclosure of the secret of the philosopher's stone ("Cantica Canticorum chymice explicata," a work now lost); the love between the Divine Being and the Virgin Mary (Ghislerius); the story of Christ's life, as contained especially in the Gospels and Acts (A. Stuart Moody); communion with Christ and angels in the grave (Puffendorf).¹

This partial résumé of interpretations shows the vagueness of the allegory, if it is one, and its small value save to the commentators, who have found it, for their purposes, the most fruitful piece of writing of equal length in the Old Testament.

I will add but one other argument against the allegorical view. This book is very human in its character. It describes human love, human passion, and however pure and true, rightly considered, these expressions may be, our minds revolt from accepting them as ascribed to the Divine Being. It does not comport with modern ideas of what is becoming to think of God as addressing either the church at large or the individual saint in such terms as these: "I have compared thee to my steed" (literally my mare) "in Pharaoh's stud;" or, again: "Thy teeth are like a flock of sheep,

¹ I have intended to give the name of the leading propounder of each view. There were, of course, in many cases various advocates of the same view. The curious reader will find a very complete exhibit of the various interpretations in Lange's *Commentary*. Their number is legion.

thy two breasts are like two young roes, thy navel is like a round goblet that wanteth not liquor, thy belly is like an heap of wheat set around by lilies." It is this difficulty that under the allegorical view has, in recent times, thrown the book almost entirely out of popular use; so that it can be safely said that not one out of a hundred, even among intelligent Christians, is in the habit of reading Solomon's Song with the expectation of deriving spiritual profit from it.

These arguments against the allegorical interpretation apply with almost equal force against the so-called mystical views, — those of Grotius, Bossuet, and others, — that acknowledge a literal basis to the poem, while still they regard the spiritual (mystical) meaning as the writer's highest object. Isaac Taylor indeed, in his "Spirit of Hebrew Poetry," thinks that an argument in favor of the religious intention of this poem "might be made to rest on the very absence, throughout it, of those religious expressions the want of which has seemed to contravene the general belief of the Church concerning it." He thinks it may convey more perfectly its mystical meaning than if the divine and human were mingled in it; and that while we Occidentals, reading it by itself, would never suspect a religious intention, we may — since we find it among the Scripture writings — believe that it *has* such a meaning, and that its wonderfully pure and beautiful expressions of conjugal affection mirror the great mystery. I am unable fully to understand his argument, or to see its force.

Touching the purely literal views, (1) We may dismiss that which regards the heroine as the Egyptian princess, the bride of Solomon. There is no word in the poem to favor this view. On the contrary, the heroine is a country maiden, and distinctly named the Shulamite, doubtless from Shunem (or Sulem) on the plain of Esdraelon.

(2) We must dismiss, also, I think, Herder's view that the book contains a number of independent poems. (De Wette, Gesenius, Bleek, who, however, supposes a redactor, Professor Noyes of Harvard, Professor Green of Princeton, American editor of Lange, and others.) There are various exquisite passages in this writing, but it is not capable of being divided into songs which stand as complete in themselves. Moreover, the same characters run through the work, — Shulamith, Solomon, the women of Jerusalem, the shepherd lover. Similar expressions also continually occur; as the question, Who is this? beginning a new passage; the charge to the women ending important passages. It is significant also that, while in various parts of the poem mention is made of the mother of the Shulamite, the father is never spoken of. Evidently the mother has married again, and the brothers are half-brothers; hence their want of perfect kindness to her. In short, a unity is indicated in the poem which the mind feels compelled to establish if it can. Only when the effort to do this has failed can we accept the theory of independent poems.

(3) What shall we say, then, to the theory of Delitzsch, who, it will be remembered, holds that the poem describes the affection of Solomon for a peasant whom he makes his wife, and learns from her the sweetness of true wedded love? It would be pleasant to be able to accept this view, and some high authorities are earnest in maintaining it. I may mention Zöckler (whose historical sketch of commentators and their views is very elaborate) in Lange's "Commentary," also the "Bible Commentary" (T. L. Kingsbury), and Charles Kingsley in his "Hypatia." Delitzsch concedes that the palace is distasteful to the Shulamite, and that her heart is

full of longing for the country. He concedes also that she continually conceives of her spouse as a shepherd, and pours out her longing affection to him as such. But he maintains that Solomon is still her loved one, and that in her humility and simple-mindedness she thinks of him as a shepherd; that is, thinks of him as she would gladly have him be. He is at last won over to take her to the country, and to live with her in her old home and in the shepherd life. The difficulties in this view are two. First, it does not accord with anything we know as to the character of Solomon. If Solomon had ever repented of his polygamic practices, and if, abandoning his seraglio, he had retired to the country, lived there contented with one wife, and written this Song as a protest against polygamy, though (to use the phrase of Delitzsch) "only in such measure as might be expected from the Hebrew standpoint," there would surely have been some indication of it in his history; but such indication there is none. We are expressly assured that his wives and concubines *in his old age* led him astray after other gods, and the anger of the Lord was visited on him because of this.

Shulamith's expressions concerning her shepherd lover offer a still greater difficulty. She is evidently separated from him. He is feeding his flocks on the hills, in the valleys, amid the loved country scenes, but just where she knows not. He is far away and she cannot find him. The ladies of the harem, meanwhile, regard her with contempt because her love is so plebeian. If it be said her longing is simply that Solomon, whom she loves, should take her to the country, and the ladies despise her only for preferring a country life, the answer is, her language not only does not indicate this, but is inconsistent with it. She longs for an actual shepherd lover whom she cannot find, as is proved by the fact that the ladies of the court, who at first treat her with ridicule, are at last won to sympathy, and offer to help in the search for him. For these reasons I have felt compelled to reject the interpretation of Delitzsch.

(4) There remains to be considered the view which regards the poem as a dramatic composition, setting forth the fidelity to her shepherd lover of a country maiden of great beauty, whom Solomon had caused to be introduced into his harem, and the final triumph of her constancy over the blandishments of the king.

I shall run through the book briefly, taking the position of an advocate of this view, since on the whole I prefer it to the others, and consider whether it can be made to stand the test of criticism. The reader will please bear in mind that, under *any* view, the book is a dialogue, and often a rapid one, but that the turn of the characters is unmarked, except as more or less clearly (and oftener less) the sense may indicate it. It should also be borne in mind that there are unquestionable mistranslations in our version.

The opening scene shows us the Shulamite, the heroine of the poem, in the king's palace, probably at Jerusalem, in the company of the ladies of the harem. She is pouring out her affection for her lover, whoever he may be. "His caresses," she says, "are better than wine. He is to her like perfume poured out," that is, the odor of which spreads abroad. "Therefore do the virgins love him." She adds, "Draw me after thee, we will run" (or let us run, that is, from this place). "The king hath brought me into his chambers; we will be glad and rejoice in thee; we will remember thy love more than wine. Justly do they love thee."

It is claimed that these words more properly describe Solomon, and

that it cannot be said of a humble shepherd that the virgins love him because his sweet savor spreads abroad. But this, it may be urged in reply, is quite in accordance with the character of the Shulamite, who is enamored of the sweet sounds and smells of the country, and who thinks of her beloved as like the bundle of myrrh that abides between her breasts.

She turns, at this point, to the ladies of the court, and says, "Despise me not because I am dark," that is, burnt with the sun; "my brothers were angry with me, and set me to keeping the vineyards, but," she murmurs, "my own vineyard I did not keep." Her mind thus turned to her lover, she cries out, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon," etc. Her thoughts are with him at his work amid the familiar scenes. The court ladies break in here with the exclamation, "If thou knowest not" (the verb is reflexive and seems to mean "art so ignorant — simple"), "go thy way forth, and feed thy kids beside the shepherds' tents."

A new personage now enters on the scene, who can be no other than Solomon. "I have compared thee," he begins, "oh my friend (רַחֵם), to my steed," literally my mare (Sept. τῇ ἵππῳ μου), "in Pharaoh's stud." It is thought by some that the rich caparison of the horse suggests what follows. "Thy cheeks are comely with rings of gold, thy neck with strings of pearls, we will make thee golden chains with studs of silver." The Shulamite answers to this, "While the king was at table my spikenard gave forth its sweet odors." The verb is preterite, capable indeed of being rendered in the present, but more naturally in the past; the implication being, "as long as the king was at table my thoughts were with my beloved and were sweet as perfume." It is here that she likens him to a bundle of myrrh, or the bunch of el-henna that abides between her breasts.

The king now says, "Behold thou art fair, my friend, thou hast doves' eyes." She answers, "Behold thou art fair, my beloved;" and thinking of their woodland haunts, by a beautiful turn she describes them in contrast with the splendors surrounding her. "Green is our bed, the beams of our house are the cedars,¹ our fretted ceilings the cypress trees. I am the rose of Sharon² and the lily of the valley." "As the lily among thorns," breaks in the king, taking up the word lily which she had used, "so is my friend among the daughters." "As the apple-tree among the trees of the wood," she replies, "so is my beloved among the sons." And then follows the familiar passage: "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house and his banner over me was love. Stay me with flagons, comfort me with raisin-cakes, for I am sick of love. His left hand under my head, his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the roses and the hinds of the field, that ye stir not up nor awake the loved one till she please." Our version has it *my love* till he please. But this makes no sense, and is grammatically impossible. The word is feminine, and must refer to the Shulamite herself, — "let me go to sleep and wake me not till I am ready;" or else must be an abstract word signifying *love*; in which case the meaning, perhaps

¹ Not cedar, as our translation has it, as if to indicate the material; this the Hebrew will not admit.

² A more northerly Sharon is supposed to be here meant, perhaps the one referred to in 1 Chr. v. 16.

the preferable one of the two, would be, "I charge you not to stir up love till it is ready;" that is, not to attempt to force love.

This closes the first day; the first of the five into which Ewald, and most who hold this view, would divide the poem: each closing with the same words, except the last, where the circumstances would forbid their use, and one other which ends with a somewhat different charge to the ladies of the harem.

The second day (ch. ii. 8 to ch. iii. 6) consists of a long soliloquy of the Shulamite. The first part is a charming reminiscence, familiar to all, of a spring day spent with her beloved. I will not take the space to give it. The second is evidently a dream in which she misses him at night, and her troubled thoughts lead her forth into the city to find him. She asks the watchmen who go about the city if they have seen him; at last she finds him, and takes him back to her mother's house. The reminiscence and the dream are both admirable pieces of literary work; the dream especially full of genuine and natural dream scenery.¹

The third day begins at ch. iii. 6 and extends to ch. v. 9. It opens with a stately procession; King Solomon bringing home his bride or his betrothed; the intention being to portray the splendor of the destiny now offered the Shulamite. This is followed by what appears to be a second address to her by the king, ch. iv. 1-7. We ascribe these words to the king because it is natural that he should now again press his suit. We impute them to him for the stronger reason that the language used is characteristic of the king. He calls her "my friend," as before. His description of her perfections is also unimpassioned. "Thou hast dove's eyes within thy locks; thy teeth are like a flock of sheep even shorn; thy lips are like a thread of scarlet; thy neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men; thou art all fair, my friend, there is no spot in thee." Compare these calm and rather perfunctory expressions with the stormy words of passion that follow: "Come with me from Lebanon, my spouse, with me from Lebanon; from the top of its mountains, its lions' dens, its leopards' haunts," etc. The speaker thinks of her apparently as hemmed about with insuperable obstacles, but his soul cries out for her; "Thou hast ravished my heart, my sister, my spouse, thou hast ravished my heart with one of thine eyes. Thy lips, oh my spouse, drop as the honeycomb, and the smell of thy garments is like the smell of Lebanon. A garden inclosed is my sister, my spouse; thy plants are an orchard of pomegranates, el-henna with spikenard, spikenard and saffron, calamus and cinnamon, with frankincense and the chief spices." This is evidently the true lover's cry. Here after some fashion, in the flesh or in the spirit, he surely is, with his song to that garden inclosed, his sister, his spouse. And the spouse answers, "Awake, O north wind; and come, thou south; blow upon my garden that the spices thereof may flow out; let my beloved come into his garden, and eat his pleasant fruits." And he cries, "I am come into my garden, my sister, my spouse; I have gathered my spices, I have eaten my honey and grapes, I have drunk

¹ To show that the dream theory is something more than a mere guess or gratuitous assumption, I may mention that while engaged in studying this point I chanced to put the question to a lady of marked poetic sensibility, "What can this passage mean?" She answered, "It is a dream;" and upon my saying, "That is now the fashionable explanation," she replied, "I always thought so."

my wine and my milk." To which is added, perhaps by the poet, "Eat, O friends, drink, yea drink abundantly, beloved ones."

What, then, are we to make of this charming scene thrown in at this point? Is the lover really present in Jerusalem? Or is it one of the beloved's pleasant imaginings; a vision of his coming and pouring out his love and longing, even as when, in the second day, she described his calling her forth to view, with him, the joyful spring-time? This is, perhaps, the most reasonable explanation, though she does not now, as she did then, explain that she is quoting her beloved's words. The poet now, we may suppose, can trust us to understand this, and the more since, now again even as then, this charming vision of him as present and calling to her is followed by a dream more dream-like, if possible, than before; and especially in this respect, that it is full of perplexities and of desperate endeavors that come to naught. She sleeps, but her heart waketh. She hears the voice of her beloved that knocketh. "Open to me," he cries, "my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night." But she has put off her garments (so runs her dream), she has washed her feet, she will not rise. Her beloved puts in his hand by the hole of the door, and she relents. But now when she opens to him he is gone. Her heart sinks within her. She seeks him, but cannot find him. She calls, but gets no answer. In her search she comes, as before, upon the watchmen, but they are not, as before, kind; they smite and wound her; they take away her veil, counting her as a light woman. This time she finds him not. And so now the day ends with the piteous appeal to the ladies of the harem, not, as on the other days, that they wake not love till it please, but that they tell her beloved, if they find him, that she is sick of love.

The fourth day (ch. v. 9 to ch. viii. 5) opens with a conversation between the Shulamite and the ladies of the harem. Their feeling towards her is evidently softened, for they ask her to tell them wherein her beloved is more than another beloved that she so charges them. She essays a description, in which occur the famous words, "He is the chiefest among ten thousand;" "Yea, he is altogether lovely." The women then ask whither he is gone, and offer their services to help her find him.

The king now again appears, and makes his last attempt on her constancy. He indulges, in much his own style but with somewhat more of passion, for he is improving in the language of love, in praises of her beauty. He compares her with the queens threescore, the concubines fourscore, the virgins without number: they are many, she is one. He calls her "his dove, his undefiled, the choice one of her that bore her, blessed of the daughters, praised of the queens and concubines." Throughout this poem, and it is one of the strong arguments for its unity, the ladies of the court are represented as great admirers of Shulamith's beauty. They uniformly address her in the words, "Thou fairest among women." The mention by Solomon of the wives and concubines seems to have recalled the impression made on them by their first sight of her as they chanced upon her sporting — dancing, rather, it seemed to them, so graceful were her motions — in her garden in the north country; and a brief but very spirited description of that scene is here thrown in. It may, without violence, be regarded as a continuation of the address of Solomon; else it must be considered an interruption by the poet himself. As to its meaning there can be no doubt.

The women exclaim: "Who is she that looketh forth as the morning,

fair as the moon, clear as the sun, and terrible as an army with banners?" "I went down," answers the Shulamite, "into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded: or ever I was aware my soul set me among the chariots of the princes' train." "Return, return, O Shulamith," the women cry, for she seems to have been moving away, "return, return, that we may look upon thee." "What will ye see in the Shulamite?" she answers. They reply: "That which equals the dance of the Mahanaim."¹

This interruption over, Solomon continues his praises of Shulamith's beauty, describing her person from head to foot in terms which the new revisers will find it difficult so to translate as to be read pleasantly in the family. Robertson Smith, with little apparent ground, rejects this passage as an interpolation, and not to be reckoned as part of the original work. The Shulamite answers this last attempt of the king in precisely the spirit in which she had met his previous advances. "I am my beloved's," she cries, "and he is mine. Come, let us go forth into the fields; let us early to the vineyards, to see if the tender grapes appear, and the pomegranates bud. Sweet are the love apples, and at our doors are all manner of precious fruits which I have laid up for thee." Such is her longing; but he is still absent, and she wishes he were as a brother that she might find him and kiss him, and not be despised. Then would she bring him into her mother's house, and cause him to drink of her spiced wine, her pomegranate juice. His left hand should be under her head, and his right hand embrace her; and so the fourth day closes with the accustomed charge to the women not to stir up nor awake love till it please.

The last day, the fifth, now opens, the scene being transferred to the north country, the home of Shulamith. The day is introduced by the exclamation of a group of lookers-on, — shepherds and country people, let us suppose, — "Who is this that cometh up from the wilderness" (that is, from the direction of the wilderness, or possibly from the country) "leaning on her beloved?" The lovers — for Shulamith has now been released to join the shepherd — pause under an apple-tree. "Under the apple-tree I awoke thee," the Shulamite says, recalling, possibly, an occasion in the past familiar to both of them. She adds: "Here thy mother brought thee forth, here she brought thee forth that bare thee."² She then lays upon him the solemn charge, "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, fervent love³ as unconquerable as the grave. Its flame is as fire, even the fire of God.⁴ Many waters cannot quench love, nor floods drown it. Though a man should give all his wealth for love, he would be utterly condemned." These words celebrate the power of that true affection which has, in fact, in her case, overcome so mighty obstacles. They are the loved one's psalm of victory.

She changes her note, but sings to the same tune, when she goes on to

¹ A place on the east side of the Jordan which seems to have been famous for its dances, probably of a religious nature.

² It is difficult to assign a motive for this remark. It is claimed by some that the apple was the tree sacred to love, and that on this account the shepherd was conceived to be born under it, as Diana was under a palm-tree.

³ Not "jealousy," as our version has it, which is a mistranslation.

⁴ This is the only instance in which the word "God" is used in the poem.

say: "We have a very little sister. What shall we do for our little sister in the day when men shall woo her?" She is probably recalling the talk of her half-brothers in the olden time about herself. "If she be a wall, we will build upon her a silver tower," that is, if she be firm and not easy to take captive, we will crown her with a silver battlement. "If she be a door," that is, if she yield easily, "we will bar her with planks of cedar;" that is, will shut her up so that men cannot approach her. "*I am a wall*," she then exultingly exclaims, "my breasts are strong towers; therefore was I in his eyes as one that obtained peace," meaning, thus did I obtain that Solomon should leave me at peace.

Still again she sings to the same tune, changing somewhat the strain: "A vineyard hath Solomon at Baal-hamon. He let out the vineyard to keepers. Each should bring one thousand pieces of silver for its fruit. My vineyard, mine is before me" (I have it still in my own keeping). "Be thine the thousand pieces of silver, O Solomon, and two hundred to the keepers of the fruit."

I have tried to give the literal rendering of all these exulting expressions of Shulamith, and, in explaining them, to venture no interpretation which the words would not bear. I do not see how the conclusion can be escaped that they are indeed the celebration by the heroine of her great victory. They harmonize perfectly with the view of the book which we have been considering. They are the proper sequel to the opening scene, in which she sends out to her shepherd lover, from her confinement in the king's harem, her longing cry for deliverance.

The poem concludes abruptly with a request from the lover that she let the companions hear her voice, or, in other words, that she favor them with a song; a request which she either evades or complies with (for opinions differ whether it is the one or the other) with the words, "Make haste, my beloved, and be thou like to a roe or a young hart on the mountains of spices."

The questions of the authorship of the poem and of the time of its composition are of much interest, and deserve a fuller consideration than can here be given them. The Song of Songs is generally conceded to belong to the golden age of Jewish literature, and to have been written either by Solomon (Delitzsch and others) or by some one in the period next succeeding him. The view which I have advocated is not consistent with the authorship of Solomon, who could not be supposed to furnish a picture of himself containing so many disagreeable features. Many things point to a north-country origin of the book. It breathes, throughout, the atmosphere of that region, and discloses, in almost every line, a great fondness for it. Certain Chaldaic expressions also occur, which can best be accounted for on the supposition that the author's style was affected by his proximity to the language and people of Syria. It has been suggested that the poem was written by a citizen of the northern kingdom, after the division of the empire, and that his object was, in part, to justify the separation by depicting the corruption of Solomon's court. This, if true, would add an element of historic value to the book.

The question will finally be asked, a question regarded by some as important, Ought the Song of Songs to be in the Canon? I think it must be conceded that the book was probably accepted by the Jewish rabbis under a mistaken apprehension of its meaning. It is written in the Talmud that the objections to Solomon's Song gave way when certain rabbis arose who properly explained it; and it is the fair-minded Bleek,

if I am not mistaken, who suggests that the explanation furnished by these rabbis was doubtless the allegorical one. It is probable, then, that those who fixed the Canon would not have included Solomon's Song if they had interpreted it as has now been done. And if the function of forming the Canon rested with us, it is my opinion that we should probably reject it. The work has neither a historical character nor a religious intent that would justify us in including it, if the question were for us to decide what books should compose Holy Scripture.

The question that in fact rests upon us to decide is quite a different one. It is this, Finding the book in the Canon shall we seek to thrust it out? Shall we begin to agitate for this? Shall we, for instance, demand of the Bible Societies that they omit it in their future editions? The answer to this must certainly be, No, for several reasons. Because, first, the book, aside from its great poetic beauty, has a high moral purpose, and is certainly doing no harm. Because, secondly, a large proportion of the Christian world still holds to its allegorical and religious import. I notice, for example, that the recent much approved Scotch Commentary by Jamieson and Brown cleaves to this view. Because, finally, many who strongly urge a literal interpretation connect therewith a typical religious import. Delitzsch himself observes: "It is certain that the great mystery, Eph. v. 32, mirrors itself in this Song." If I do not accept this view, — as I am sorry that I cannot, for while there are many sayings that are indeed wonderfully appropriate to mirror this mystery, there are many others that I cannot make consistent with that purpose, — still I am not disposed to compel my neighbor to my opinion by forcibly blotting the book out of the Bible in his hands. My prayer should rather be, and is, God bless the Song of Songs to all who can find good in it, whatever their method of interpreting it may be; nor, as regards myself, can I fail to rejoice that this peculiarly choice piece of literature and illustration of the best moral sentiment of that far-off time has been safely transmitted to us.

Wm. B. Clarke.

NORWICHTOWN, CONN.

BOOK NOTICES.

THE MESSAGES OF THE BOOKS. Being Discourses and Notes on the Books of the New Testament. By F. W. FARRAR, D. D., F. R. S. New York: E. P. Dutton & Co. 1885.

"A volume of the saddest import, and of the most solemn warning, might be written on the contrasts which have ensued in age after age of civil and ecclesiastical history from systematic perversions of Holy Writ. The surest way to cure such evils in the present, and to obviate such disasters in the future, is the study of Scripture as a whole, and the consideration of each part of it in relation to the age and conditions under which it was written." These words from the preface contain the genesis of this book. A conviction that the Christian public should share in the results of the recent historical study of the Scriptures, and that to this participation a general knowledge of the various books of the canon, each in its own historical setting, is essential, led the author to preach a series of discourses, each of which dealt with "the main object and special

peculiarities of a separate book of the Bible." Of this series those sermons treating of the several books of the New Testament were gathered into the present volume, each being supplemented with notes presenting additional matter too technical for popular discourse. In publishing the sermons their author is influenced, it may be inferred from his preface, quite as much by the desire to call attention to the special claims of that part of the work of the pulpit which they represent as by the expectation of making a contribution to the existing knowledge of the Scriptures.

That the book will have important influence towards promoting the end proposed we cannot doubt. The kind of homiletic work it suggests is so obviously necessary just now that a prominent illustration of it can hardly fail to stir other preachers to imitation. And the sermons, though lacking some important homiletical qualities, have a glow and vitality which show that effective preaching can be done about the Bible as well as from it. And as a help to Biblical study the book has value. The author's literary power has enabled him to condense into its pages so much of the results of wide reading of recent literature as to make it (where accuracy is not required) a serviceable handbook of New Testament introduction.

Yet excellence of literary aim, however high, cannot atone for defects of execution, and it must be frankly owned that this work is marred by serious faults. The characteristic vice of Canon Farrar's writing, exaggeration in the interest of vividness, is found in it constantly.

A few illustrations may be given: Mark's object in writing his Gospel is said (p. 57) to have been "to manifest Jesus as He had been in the present, in daily actual life; Jesus living and working among men in the fullness of his energy; Jesus in the awe-inspiring grandeur of his human personality as a man who was also the incarnate, the wonder-working Son of God."

To ascribe this clearly-conceived dogmatic aim to Mark because his Gospel sets forth vividly the active life of Christ is certainly to go beyond the evidence. We are told (p. 30) that "Matthew occupied a very retiring and humble position in the apostolic band," because "not one incident, not one question of his is recorded in the Gospels." This certainly puts an enormous stress upon negative evidence, considering how little is said of any of the apostles except Peter and the sons of Zebedee.

In supporting the assertion that Luke wrote his Gospel under the influence of "the two grand dominant ideas of the gratuitousness and the universality of the Gospel," Canon Farrar says (p. 82) that his "is the Gospel of the poor, and of humble people whom the world despises and ignores. In his Gospel it is to the poor peasant-girl of Nazareth that the angel comes," — as though Luke recorded the angel's annunciation to the Virgin because he knew (or supposed) Mary to be poor!

We may add to these examples the characterization of St. Luke as "the first Christian hymnologist," because he has wrought into his narrative the "Benedictus," the "Magnificat," and the "Nunc dimittis" (p. 77), and the extraordinary statement on page 60: "As you gaze on Raffaele's immortal picture of the Transfiguration, you will see at once that it is from the narrative of St. Mark that it derives most of its intensity, its movement, its coloring, its contrast, and its power."

Canon Farrar has (doubtless inadvertently) set into the discourse on Second Thessalonians one of Luther's most striking sentences slightly al-

tered (p. 200): "It was important for the Thessalonians to be made to understand that they were mistaken in supposing each morning that, ere sunset came, there would be as it were three sudden flashes of lightning out of the rosy sky, and that then with one tremendous 'now,' and one great blast from the archangelic trump the rocks should be rent, and the whole earth and all the works of man smitten into indistinguishable ruin." Luther's sentence, as rendered by the author of "*The Schönberg-Cotta Family*," is: "Quickly from this rosy morning sky a thick, black cloud will arise, and three flashes of lightning, and in a moment (a 'now'), in the twinkling of an eye, the earth will be smitten into an indistinguishable mass." If Canon Farrar should chance to discover the excessive force of his memory in this instance, he will probably be more patient under the wrong he has suffered in the repeated copying of one of the most gorgeous and variegated passages of his "*Life of Christ*," of which he complains in a foot-note to page 60.

It would, perhaps, be out of place to discuss the distinctive positions of a book covering so large a field and designed for popular use. Several may be mentioned as at least questionable. The date of the Epistle of St. James is set at 62 or 63, without allusion to the recent growth, among influential German scholars, of the opinion that it was written before any of the Pauline Epistles, and is the oldest book of the New Testament. (In following the Messrs. Clark's translation, in the sentence from Weiss' "*Leben Jesu*," prefixed to this discourse, Canon Farrar has been led astray. The translator has missed the point of the sentence.)

The note on the origin of the Gospels, which treats the theory "of a fixed oral tradition gradually reduced to writing" as the only one worthy of consideration, shows a lack of familiarity with the latest attempts made to solve this difficult problem. In citing Weiss among the advocates of this view the author is strangely wrong. In saying that "the Epistle to the Hebrews was either written by Apollos or the author is unknown to us" (p. 43), our author is as inaccurate in scholarship as slovenly in expression. The evidence that Apollos wrote the Epistle does not carry the amount of force that he seems to desire to attribute to it.

Edward Y. Hincks.

THE MINOR PROPHETS. With a Commentary Explanatory and Practical, and Introductions to the Several Books. By the Rev. E. B. FUSEY, D. D., Regius Professor of Hebrew, and Canon of Christ Church. Vol. I. Hosea, Joel, Amos, Obadiah, and Jonah. 8vo, pp. viii., 427. New York: Funk & Wagnalls. 1885.

This is a book compact and distinct, in which great and exact learning has been thoroughly fused with deep devotion, and with intensely practical aims, issuing in something in which the interpretation serves throughout for admonition, and the admonition does not wander into vague and feeble declamation, but rests firmly and precisely upon the interpretation. The author's mind, it is true, is too intensely ecclesiastical and sacerdotal to allow him to expand to the full freedom of the prophetic apprehension. The generous sympathies which his earlier literary work is said to have shown, "not easily calling unbeliever any one who holds himself for a believer," as Mohammed says, have here contracted to an inflexible rigor, which brands as unbelief the least infringement of old opinion concerning prophetic inspiration, and which remorselessly insists on the acknowledg-

ment of everything as literal and historical truth, without regard to moral feeling or intrinsic probability. There is nothing weakly apologetic about Dr. Pusey. The *credo quia impossibile* finds perfect illustration in this great divine, as might be expected of one whose theology is as completely Catholic as that of the Patriarch of Constantinople. Indeed, his deep appropriation and vigorous reproduction of patristic wisdom and eloquence is one of the peculiarly valuable features of this book. It is like a voice from the sixth century calling upon the nineteenth to reduce its limitless overflowings within some definite boundaries of historical Christianity, instead of absurdly calling Christian everything that it chooses to take for true. The sixth century may not be the best judge of the true bounds, but its voice of warning is greatly needed. This voice out of the past has, perhaps, in a work on the prophets, all the more effectiveness, that Dr. Pusey, though amply equipped with all the learning of our century, has held himself almost as thoroughly detached not merely from its good and evil, but from its very garb of thought, as if he were indeed a contemporary of Gregory the Great, and does not, like his old friends Newman and Manning, set forth both ancient and antiquated doctrines with all the flexible ease which shows them thoroughly at home in their own time. Dr. Pusey's citations from the Fathers are chosen with such depth of wisdom as easily to dispose us to believe, as an eminent friend says in a letter, that "the moderns have the better tools, but the Fathers have the truer insight."

The author shows quite a mastery of that dry humor which brings together in effective juxtaposition the internecine discordances beyond which the modern school of Old Testament criticism does not seem to have very greatly advanced, and which might well excuse a man less devoted to tradition than Dr. Pusey for thinking that "the old is better." And here, assuredly, we have the old unadulterated, and maintained not mainly because it is old, but mainly because it is good. It might be wished, indeed, that the author would not insist on treating every title of a Psalm as authentic, and on showing quite so sublime a disdain of all exceptions that might be taken to acknowledging Solomon as the author of Ecclesiastes. But what is a little more or less where there is a common consent in rejecting the principle, that, as concerns the testimony of the ancient church or of the synagogue to the authorship of this book or that, or this part of a book or that, there is "just so much force in it as there is reason in it?" Dr. Pusey's position has, as the Rev. Mr. Austin, of Connecticut, said of the whaling business, "a magnificent consistency" about it, beside which the petulant snappishness of certain nearer would-be authorities shows small indeed. And, in truth, all those who do not want their whole spiritual use and enjoyment of the prophets consumed upon critical inquiries to which they have no call will find here just what they need, — strong, thorough, homogeneous work, proceeding from a profoundly Christian soul, which has entered into deepest sympathies with the ancient servants of Jehovah, and has no other wish than to bring the full force of their message upon the disintegrating ungodliness and unbelief of an age which even that most obstinate of optimists, the editor of a great religious journal, cannot deny to lie legitimately open to all the tremendousness of prophetic thunders.

Of course as concerns the main point, — the interpretation, lexical, gram-

matical, and exegetical, of the language of these prophets, — the author is perfectly independent and close to the fact.

Messrs. Funk & Wagnalls's edition is thoroughly satisfactory in print, paper, and style.

Charles C. Starbuck.

PALESTINE. Its Historical Geography, with Topographical Index, and Maps. By Rev. ARCHIBALD HENDERSON, M. A. 12mo., pp. 221. Edinburgh : T. & T. CLARK. Boston : N. J. BARTLETT & Co.

The above volume, like the land it describes, excels in compactness. In its nine divisions it holds many of the ripe results of the Palestine Exploration Fund. Captain Conder's maps are here revised by himself. Of these No. I. makes vivid the Maritime Plain, the Mountains of Israel, the Jordan Valley, and Eastern Palestine, which were the physical features of Israel's home. Maps II. and III. mark off the territory of the Twelve Tribes and make intelligible Joshua's Campaign in the South. IV. and V. bring up the rear with Ancient Jerusalem and the Kingdom of Herod the Great. An admirable index of nearly fifty pages ends the book.

Biblical Geography is the ally of Biblical History. This manual will help many a reader to follow the adventurous lives of the patriarchs and the stormy struggles of the kings. The fitness of Canaan to be the cradle of a Bible for the race is well brought out by the following passage from Canon Tristram : —

"I have camped," says he, "under Scotch firs on the top of Mount Gilead, and then descending past Ramoth-Gilead I came to the Turkey oaks and then down to the evergreen oaks, the prickly ilex, then the forests of wild olive, the sycamore, fig, and the splendid Syrian arbutus; then we came to the false balm of Gilead; and finally I camped at night under the date-palms and the shittim in a temperature of 88° in the plains of Jordan. That is one day's ride. In that day I passed through four different zones, from Scotch fir down to date-palm in its native soil. I do not think you could do that in any other country in the world in so short a ride."

If the "scenery of Palestine be a fifth Gospel," then the concluding section of the manual should endear it to all reverent hearts.

John Phelps Taylor.

Letters from Hell. Given in English by L. W. J. S. With a Preface by George Macdonald, LL. D. 16mo, pp. ix., 348. New York : Funk & Wagnalls. 1885. This book is intended as a legitimate use of horror for spiritual ends. The Hell here meant is not Gehenna, but the Hades of the condemned. The author calls it, The World of Consequences, as distinct from the infliction of the Second Death, after the Judgment. The torment consists in fire within, "desire feeding upon imagination" of past pleasures, of which both the means and the organs are now gone, and in cold without, the soul being now utterly naked, and exposed to an atmosphere utterly uncongenial. Spiritual energy, now destitute of all material, can still project, even into the general consciousness, *simulacra* of all past scenes and pleasures, which, however, leave the souls as empty, naked, and unappeasably craving as before. The knowledge of everything except the mere rind of frivolous or iniquitous delight is gone, leaving only the hungry sense of the loss. The knowledge of God's existence and displeasure remains, and a faint reminiscence of a neglected redemption through the Son of God, though all his history and his very name are forgotten, the frantic efforts to recall them all falling back on themselves. All souls are open to each other, and therefore all souls abhor each

other, though the gregarious instinct compels them largely together. Yet aristocrats here are aristocrats there, and value themselves that they are not as these vulgar sinners. Fashionable receptions and entertainments of every variety and description are rife, in town or country house, and are brilliantly attended. Servants of every description abound, as every one is haunted by the craving to feed on the husks of his past life. But these brilliant receptions are liable to awkward disclosures, since every one's real sentiments towards every one appear the moment he addresses him or her, and the sudden revulsions thus resulting are always a jar, though they are taken up as matter of discordant mirth. The theatre is greatly frequented, though only a few terrestrial pieces are found hideous or vile enough for infernal boards. Yet they are not much missed, as the enterprising managers soon scent out any crime of peculiar ghastliness all the parties to which have arrived below, and bring them forward to reenact it on the stage of hell, under a law of necessity, from which there is no discharge. Thus all the activities of life are mocked, and not least those of the fashionable clergyman. And through all goes the consuming fire within, and the withering cold without, and at times all hearts stand still in the sense of the Judgment Beyond, intensified by the periodical overflow of the light and by the disclosure of the scenes of Paradise. Yet a faint tremulousness of possible hope, to those who shall not harden their hearts finally, now and then glimmers even here. — *Paying the Pastor Unscriptural and Traditional*. By James Beaty, D. C. L., Q. C., M. P., Ex-Mayor of Toronto, Canada. 16mo, pp. xiv., 206. New York: Scribner & Welford. This book, in the hands of a penurious farmer, would give him a theory for his practice. It contends that preachers to unbelievers may receive money, but not teachers of the congregation. There is Gal. vi. 6 in the way. But the author is not a D. C. L. and Q. C. and M. P. and ex-Mayor for nothing. He disposes of the text somewhat after the style of Father Tom taking pot-luck with the Pope. This put out of the way he has plain sailing. Teachers are to do nothing for filthy lucre's sake, therefore they must receive no money. As preachers may, the inference lies near that they may act for filthy lucre's sake. Elders, we are told, had no office, but only bishops ordained from them. The bishops were *ipso facto* miracle-workers. Therefore there can be none now. Such are some of the exegetical curiosities of this book, whose hard insolence betrays the true Darbyite, an ecclesiastical scavenger, bred out of the refuse of English systems that have over-lived their time.

Charles C. Starbuck.

BOOKS RECEIVED.

William Blackwood & Sons, Edinburgh and London. Agnosticism and other Sermons preached in St. Peter's, Cranley Gardens, 1883-84. By the Rev. A. W. Momerie, M. A., D. Sc., Fellow of St. John's College, Cambridge, and Professor of Logic and Metaphysics in King's College, London. Pp. vi., 397. 1884; — Can the Old Faith live with the New? or, The Problem of Evolution and Revelation. By the Rev. George Matheson, M. A., D. D., Minister of the Parish of Innellan. Pp. vii., 391. 1885. For sale by N. J. Bartlett & Co., Boston.

Colegrove Book Co., Chicago. The Morals of Christ. A Comparison with contemporaneous systems. By Austin Bierbower, author of "Principles of a System of Philosophy," etc. Pp 200. 1885. 50 cents.

United Brethren Publishing House, Dayton, Ohio. A Hand-Book of the United Brethren in Christ. Prepared by E. L. Shuey, A. M., of Otterbein University. Pp. 50. 1885. 30 cents.

Houghton, Mifflin & Co., Boston. American Men of Letters. Nathaniel Parker Willis. By Henry A. Beers. 16mo, pp. viii., 365. 1885. \$1.25; — A

Harmony of the Four Gospels in Greek. Newly Arranged, with Explanatory Notes. By Edward Robinson, D. D., LL. D., lately Professor of Biblical Literature in the Union Theological Seminary, New York, author of a Greek and English Lexicon of the New Testament, Biblical Researches in Palestine, etc., etc. Revised Edition, giving the Text of Tischendorf, and various readings accepted by Tregelles, Westcott and Hort, and in the revised English Version of 1881. With additional notes by M. B. Riddle, D. D., Professor of New Testament Exegesis in Hartford Theological Seminary. 8vo, pp. xxvi., 273. 1885. \$2.00; — Samuel Adams. By James K. Hosmer, Professor in Washington University, St. Louis, Missouri. (American Statesmen.) 16mo, pp. xv., 442. 1885. \$1.25; — Husband and Wife; or, The Theory of Marriage and its Consequences. By George Zabriskie Gray, D. D., Dean of the Episcopal Theological School in Cambridge. With an Introduction by the Rt. Rev. F. D. Huntington, D. D., Bishop of Central New York. 16mo, pp. iv., 132. 1885. \$1.00.

Congregational Sunday School and Publishing Society, Boston. The Young Men and the Churches: Why some of them are outside, and why they ought to come in. By Washington Gladden. Pp. 71. 1885. 10 cents.

D. Lothrop & Co., Boston. Alaska: Its Southern Coast. And the Sitkan Archipelago. By E. Ruhamah Seidmore. With Map and Illustrations. 12mo, pp. v., 333. \$1.50; — China. By Robert K. Douglas of the British Museum, Professor of Chinese at King's College, London. With many Illustrations and an Index. Pp. 566. 1885. \$1.50.

Massachusetts New Church Union, Boston. Manuals of Religious Instruction. Bible Series. No. 2. The Gospel Story. For children from eight to twelve years of age. Prepared by a committee of the American New Church Sabbath School Association. Pp. viii., 224. 1884.

H. L. Hastings, Boston. The Errors of Evolution. An Examination of the Nebular Theory, Geological Evolution, The Origin of Life, and Darwinism. By Robert Patterson, author of "The Fables of Infidelity." Edited, with an Introduction, by H. L. Hastings, editor of "The Christian," Boston. Pp. xii., 271.

Charles Scribner's Sons, New York. Russia under the Tzars. By Stepniak, author of "Underground Russia"; formerly editor of Zemlia i Volia. Rendered into English by William Westall. Authorized Edition. 12mo, pp. vii., 381. 1885. \$1.50.

Anson D. F. Randolph & Co., New York. Prophecy and History in "Relation to the Messiah." By Alfred Edersheim, M. A. Oxon, D. D., Ph. D., author of "Life and Times of Jesus, the Messiah." 8vo, pp. xxiv., 391. 1885. \$2.50; — The Pattern in the Mount, and Other Sermons. By Charles H. Parkhurst, D. D. 12mo, pp. 254. 1885. \$1.25.

Funk & Wagnalls, New York. The Minor Prophets, with a commentary explanatory and practical, and introductions to the several books. By the Rev. E. P. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church. Vol. II. Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. Pp. 504. 1885. \$3.00; — New Light on Mormonism. By Mrs. Ellen E. Dickinson. With Introduction by Thurlow Weed. Pp. 272. 1885. \$1.00.

E. & J. B. Young & Co., New York. The BOOK ANNEXED to the Report of the Joint Committee on The Book of Common Prayer as modified by the action of the General Convention of 1883. Pp. xxiv., 604; — Summary of the Changes from the Standard in the proposed Book of Common Prayer. Pamphlet. Pp. 16. Both for sale by Cupples, Upham & Co., Boston.

Pamphlets. H. L. Hastings & Co., Boston. Scientific Star-Building (15 cents); Geological Evolution (15 cents); The Origin of Life (10 cents); and Darwinism (15 cents). By Robert Patterson, San Francisco; — The Present State of Logical Science. (Reprinted from the "Bibliotheca Sacra" for January, 1885.) By Professor Henry N. Day, D. D., New Haven, Conn.

T. Whittaker, New York. An Easter Study in St. Peter. 1 Peter, iii. 18-iv. 6. By Rev. Samuel Fuller, D. D., Professor of the Literature and Interpretation of the Scriptures in the Berkeley Divinity School. Pp. 38. 1885. 25 cents.

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